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TRINITY

PACIFIC SCHOOL OF RELIGION

"AND THE WORD WAS MADE FLESH, AND DWELT AMONG US; AND WE BEHELD HIS GLORY"

.00 Per Year

CHRISTMASTIDE 1961-1962

$1.50 Per Copy

The Word Made Flesh

By THE REV. DENNIS J. BENNETT

THERE HAS BEEN BORN TO YOU TODAY IN THE TOWN OF DAVID A SAVIOR, WHO IS CHRIST THE LORD

The most important thing about Jesus Christ is not what He taught, but Who He is. The unique thing about Christianity is not the Golden Rule or the Sermon on the Mount; in these, and most of His other teachings, our Lord is quoting the great rabbis of the Jewish faith who preceeded Him. It is not His healings, and His other miracles wonderful though they were, for similar miracles had been ascribed to the mighty men of God in the Old Testament before Jesus. The unique thing about Jesus Christ is that He is God.

His teachings impressed His listeners, not because of their newness, but because they were delivered with complete assurance and authority: "Moses said to you . . . but I say to you!" His healings and other miracles were amazing because they were so immediate and effortless: "What manner of Man is this, that even the winds and sea obey Him?" And why should not all nature obey the Word made Flesh, the incarnation in human form of the Eternal Son of God, that Person of the Godhead by Whom the worlds were made in the first place?

At Christmas we are celebrating the greatest Event of all: that the mighty God took upon Himself our human nature and in so doing raised our humanity to His Godhead. "And the Word became Flesh, and dwelt among us, and we beheld His Glory;" this is the message of Christmas, and the Gospel of Good News for the whole year.

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ON THE COVER: The Rev. Dennis J. Bennett in the entrance of St. Mark's Church, Van Nuys, California. Photography by Douglas M. Simmonds who also took the pictures on pages 2 and 4.

TRINITY

Dedicated to maintaining the "fullness of the Faith."

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CHRISTMASTIDE 1961-1962

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What *DID* Happen at

On Passion Sunday, April 3, 1960, something occurred in a staid, suburban Episcopal church that rocked religious circles the world over. The Rev. Dennis J. Bennett, Rector of St. Mark's Episcopal Church, Van Nuys, California (membership 2,500) announced in his Sunday sermon that he had been filled with the Holy Spirit and had spoken with other tongues.

As always, when there has been a movement of God, there were those who did not understand. The rector was asked to, and did, resign. At that time about seventy of his parishioners had received the baptism of the Holy Ghost. In addition to those who had been recipients of the power of the Spirit, some five hundred persons were openly sympathetic and interested. They tried to have Father Bennett reinstated as rector of the parish, but without success.

Many theories have been advanced to explain the explosion at St. Mark's. One is that God desired the experience to be made public. It is certainly true that the news has covered the world and the story of what happened at St. Mark's has been printed in many languages.

Resulting publicity uncovered the fact that a number of Christians had experienced the infilling of the Holy Spirit with the accompanying sign of tongues. There are Episcopal, Lutheran, Baptist, Presbyterian, Methodist and many other churches where the work of God the Holy Spirit is known in this way, and where groups of Spirit-filled people gather together for prayer and praise of Almighty God.

AINT MARK'S CHURCH

EPISCOPAL

FATHER BENNETT'S sermon on Passion Sunday was the match that touched off a fuse which had been smoldering for some time. God had been working by His Spirit before the outpouring of His fulness had been experienced, and there had been a growing unrest among some of the long-time members of St. Mark's. When God begins to move with power, it is sometimes disturbing, for it shatters our preconceived thinking and threatens the security we have placed in a prescribed form rather than in Jesus Himself.

Without anyone knowing quite how it had come about, St. Mark's was rapidly becoming identified with the liturgical movement which had originally been introduced into the Church by the Benedictine Order. At the Sunday services the Communion Elements were carried down the aisle and offered by the ushers, signifying that it is the People of God who bring their offerings to the Lord and give of their substance. The priest faced the congregation while celebrating the Eucharist (Thanksgiving) in order to emphasize the fact that the people are, in the Holy Communion, offering themselves to God. The people joined with the celebrant in saying the Prayer of Humble Access and the Prayer of Thanksgiving in order that the Holy Communion might become even more meaningful to them. By active participation in these corporate prayers communicants began to experience the sense of an even greater unity with Christ and His Body, the Church.

Because of the size of the parish, it was divided into more than seventy "key family areas." Members living within these areas met at various times for fellowship and prayer. The priest celebrated using the bread and the fruit of the vine from the host's home to demonstrate that simple things can be made holy and that the home is also holy. After receiving their Communion, the people dined together in the home and discussed the things of God.

Increased teaching regarding the life of the Early Church and New Testament days became prevalent at these meetings of believers and at the instruction classes at the church. Not only did the Sunday sermons become teaching sermons, but three advanced study classes were offered weekly where adults could be introduced into a deeper examination of the Word of God and the Faith of the Church. These classes were well attended; the daily Eucharists were well attended. Due to the working of the Holy Spirit in bringing the people into a deeper realization of the Christian Faith, the parish became a praying parish and the people became more and more open to the things of the Lord. It is not to be wondered at that God poured Himself forth, for where the Lord finds open hearts He will fill them—brim full and running over. Some at St. Mark's had been praying for the Holy Spirit to manifest Himself in greater measure. They were not praying for glossolalia —few, if any, had heard that there were Christians who had spoken in tongues since the Day of Pentecost —but when Christians pray, God answers.

God's answer came in October 1959. Father Bennett was approached by the young vicar of a neighboring mission which was named, of all things, The Church of the Holy Spirit! The vicar was concerned. The story goes that a husband and wife who were nominal churchmen had suddenly caught fire and started to tithe and work in the church. When the vicar inquired the reason for this unwonted religious activity, the couple informed him that they had been filled with the Holy Ghost and had spoken with other tongues! Imagine the vicar's surprise! After debating with himself, he concluded that they were a nice young couple —a bit strange perhaps—but nice. He introduced them to some other nice young couples with the idea in mind that they would straighten out and forget this small

peculiarity. The other young couples were also filled with the Spirit. The whole thing was obviously out of hand and the vicar turned to Father Bennett, his spiritual father, for help.

After several visits with the couples, Father Bennett reached the conclusion that whatever these people had —he wanted. One evening in their home he was prayed for and subsequently spoke in a language that he had never known. Although he had little immediate feeling, as he drove home from the prayer meeting he suddenly realized that this was what it was all about. He had discovered a new relationship with Jesus—although he had been a Christian for many years. Like a thunderbolt it struck him that this was what those early Christians had died for; this was why they were capable of marching into the arena singing. This was something *worth* being persecuted for, *worth* dying for. God, Himself, had come to dwell within, in a newer and fuller and more wonderful sense. In the weeks that followed, he shared his experience with some of his parishioners. Noting his transformation, still others became interested and received the infilling of the Holy Spirit.

There were four clergymen at St. Mark's. Father Bennett and one of the others received the baptism of the Holy Spirit. The other two were opposed. They requested that no one else be told and in the interests of harmony Father Bennett agreed. But "these things were not done in a corner." Somehow or other while Father Bennett was trying to keep the secret, some seventy people received. Spirit-filled Christians simply cannot refrain from witnessing to the glory of the risen Saviour and the wonder of being filled with His Spirit.

Although peaceful on the surface, the conflicts within the church office had an unsettling effect and St. Mark's began to seethe beneath the surface as spiritual warfare progressed. It could not fail to be so, for whenever God moves, Satan also moves. The enforced secrecy contributed to this movement of the Enemy. The heads of nearly every organization in the church had received the baptism of the Spirit and it was difficult for these Christians recently filled with the new wine of the Spirit to suppress the love and joy and exuberance which filled them. Often when others learned of the wonderful secret they were aggrieved not to have been confided in sooner and resentment developed. Meanwhile, rumors of strange and fictional happenings were being circulated. Fantastic allegations were spread, such as a statement that someone had a "flower growing from his tongue," or that people were "rolling on the floor!" Due to the secrecy, almost anything was believed—no matter how irrational. When something is secret it automatically exudes an aura of suspicion.

Because of the unhappy rumors being advanced, it became essential that the entire story be told the congregation. For this reason, at the 7:30 A.M. service on Sunday, April 3, 1960, before his fellow priests and the early morning worshippers, Father Bennett related in a gentle, unemotional fashion, his experience and how it had transformed his life. Nothing happened. At the 9:00 A.M. service, the largest of the church, he again told the people about the Holy Spirit and how He had worked in his life. At that point one of the associate priests removed his vestments, publicly resigned, and stalked down the center aisle of the church. After the service, the church treasurer, on no authority but his own, suggested to Father Bennett that he resign as rector.

At the 11 o'clock service the rector repeated the story of his experience to the congregation. He also told them of the associate priest's resignation at the earlier service, and tendered his own resignation. The other associate, with the rector's permission, then arose and gave a short address to the effect that this thing could not be tolerated in reputable churches and that rectors would come and go but that he would remain and that things would proceed as usual at St. Mark's.

Father Bennett retired to his home after the service but the two opposing associate priests spoke to groups of people on the patio asserting that the experience the rector and the leaders of the church had received was heretical and not to be condoned. The curate, who had received the baptism, was new to the church and but recently ordained to the priesthood. Therefore he was not in a position to do much of anything.

Since the rector employs the assistants, by his resignation the church automatically became devoid of any clergy whatsoever. In the space of a few hours, a four-clergy parish had dwindled to a no-clergy parish!

Although there was a feeling of deep sadness among the involved parties, as always, when issues of far reaching importance appear, the majority of the people did not fully comprehend what had taken place. Their confusion is perhaps exemplified by some after-church incidents.

Some were funny. After every Sunday service, one sweet, little elderly lady would invariably approach the curate and say, "It was a lovely service, Father." On that Sunday after the rector reported that he had been filled with the Holy Ghost and had spoken with other tongues; one associate had resigned; one associate had proclaimed that such things could not be tolerated; the rector had resigned; the curate was automatically unemployed; women wept and strong men left the church with drawn brow, that same sweet, little elderly lady took the curate's hand and said, "It was a lovely service, Father!"

Following the 9 o'clock service, when the associate priest had taken off his vestments before some six

hundred people and strode down the center aisle in violent protest, one man dashed breathlessly up to him and said, "I'm right behind you, Father. My support is yours. Anything you and Father Bennett do is fine with me!"

In retrospect regarding the tiny, indifferent mission called St. Mark's which grew into a self supporting parish of 2,500 members, and then exploded, one wonders, "What really *did* happen at St. Mark's?" The answer might well be that God in His goodness again poured Himself out with power upon His Church. What more shattering event could transpire than a revival of New Testament Christianity in the heart of our "Episcopalian respectabilianism?"

St. Paul might be hard put to get into most of the churches named for him. Can you conceive of the turmoil that would probably ensue were St. Paul to appear on the steps of one of his namesake churches and preach repentance and conversion? What would be the end result if the man who by his own admission proclaimed, "I speak with tongues more than ye all," were to bring such a manifestation in one of our staid cathedrals?

Would we welcome the very Founder of our Faith, our Lord Himself, into the religious strongholds of our day? Surely, were He to gain admittance, He would make short shrift of our "form of Godliness without the power thereof." He would be equally quick to damn skin deep Episcopal respectability and to explode the myth that we have the corner on truth, when thousands in our churches die without ever having come to a saving knowledge of Jesus Christ.

What has happened to the powerful, dynamic Faith "once delivered to the saints?" Where are the signs that follow the ministry of the believers? John Wesley once said, "Lord, send revival, without fanaticism if possible, but at any rate, send revival."

Perhaps God in His omnipotent mercy is even now striving to revive His Church!

SPEAKING IN TONGUES

Courtesy TIME; *Copyright Time, Inc.,* 1960

The early Christians were much impressed by the phenomenon known as glossolalia (literally, "speaking with tongues"), which appeared at the first Pentecost: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." To the skeptical, the "other tongues" sounded like gibberish, but the faithful found special meanings in the spontaneous outpouring of sounds.

Peter saw the "gift of tongues" in a group of Gentiles as evidence that the Holy Ghost was present and they should be baptized forthwith. Paul cited it as a notable Christian gift, and though he had it himself ("I thank my God, I speak with tongues more than ye all"), he warned in his first letter to the Corinthians against letting it get out of hand. The general practice lasted into the 3rd century. Now glossolalia seems to be on its way back in U.S. churches—not only in the uninhibited Pentecostal sects but even among Episcopalians, who have been called "God's frozen people."

"Speaking in tongues is no longer a phenomenon of some odd sect across the street," the *Living Church* (Episcopal) editorialized. "It is in our midst, and it is being practiced by clergy and laity who have stature and good reputation in the Church . . . Its widespread introduction would jar against our esthetic sense and some of our more strongly entrenched preconceptions. But we know that we are members of a Church which definitely needs jarring . . . If God has chosen this time to dynamite what Bishop Sterling of Montana has called 'Episcopalian respectabilianism,' we know no more terrifyingly effective explosive."

RELEASING SOMETHING DEEPER

The Rev. Dennis J. Bennett, for one, is sure the explosion is on the way; last week he took up new duties in Seattle at St. Luke's Episcopal Church as the direct result of his interest in glossolalia. London-born Father Bennett, 42, a graduate of Chicago Theological Seminary (Congregational) who later became an Episcopalian, was assigned to St. Mark's Church in Van Nuys, Calif. in 1953. Last October he agreed to meet with some members of a fellow minister's church who had found themselves beginning to speak in tongues. First he was surprised to find that they were neither far-out types nor emotionally unbalanced; then he discovered that he had the "gift" himself and that the experience was "enriching."

Father Bennett brought the idea into his own parish—and began to run into trouble. Of his 2,000 parishioners, he says, some 700 developed a positive, sympathetic interest—"they included the junior warden and the chairman of the women's guild. They were about equally divided between men and women, and there was a large number of couples. The group included a Ph.D. and a brain surgeon." But conservative Episcopalians were shocked. In April the vestry asked Pastor Bennett for his resignation, and Bishop Francis Eric Bloy of Los Angeles sent St. Mark's a new priest and a pastoral letter banning any more speaking in tongues under church auspices.

Father Bennett has no plans to get glossolalia going again in his new post, a small missionary church, but he "mentions" it privately to people he thinks could benefit. "The gift of tongues is a freeing of the personality in expressing one's self more profoundly, particularly toward God, even though the symbols are not understood by the speaker. It does not happen in a trance. The person is releasing something deeper than the ordinary symbols of language."

(continued on page 48, col. 2)

My dear people:

Two days after the Rev. Dennis J. Bennett was asked to resign as rector of St. Mark's Church, Van Nuys, he sent the following letter to the parishioners. Because the letter has been widely quoted in part and is now beginning to be misquoted, we are printing it in its entirety.

My dear people: Tuesday, the 5th

I suppose that you know by now that I was asked to resign as rector of Saint Mark's, and that I consented, feeling that it would be more strategic for all concerned. My resignation has not been officially accepted as yet, so I still address you as Rector of the Parish. Since this is a personal statement, it is not coming to you at Parish expense. I am well aware that many are painfully confused at the events of Sunday, and I would like to try to throw a little light on matters. This is a purely spiritual issue, and not one of personal animosity at all.

The New Testament, that part of the Holy Bible which tells us of the life of Jesus, and the doings of the early Christians, is a book crammed full of joy, power and love. We read of very ordinary, human people, making mistakes, getting into difficulties, having to be reprimanded, but all the while *knowing* that God had chosen them to be His children, and citizens of heaven, and "tasting the powers of the world to come." Miracles, healing, etc. were everyday events to them, for they walked in a world of wonder. If you will read your New Testaments and especially the first chapters of the Acts of the Apostles, and the letters of Saint Paul, you will see that I am right. And it is not surprising that it should be so, for Jesus Himself promised it.

And when we come to ask how this can be, the answer is: by the power of God the Holy Spirit, Who was able to pour Himself out in power upon the world after Jesus had died, risen again, and ascended back to the Father. Jesus promised to his disciples: "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses to Me . . . " Read St. John 14:15-29. These are the words of Jesus, and they were spoken, not just to the first disciples, but to all believers in Jesus. And on the Day of Pentecost this promise of Christ was fulfilled, the Holy Spirit came with power, and the disciples were filled with His Joy, and went out to bring the Gospel (the Good News) to everyone. (Acts 2)

But what has happened to this joy and power and peace? What has happened to miracles, healing, and all the other Gifts of the Spirit that we are promised in the Holy Bible? Let us frankly admit that they are not seen much in the Church today. For most of us, religion is a plodding thing, resting on the grim determination of man, rather than the power of God, and yet Jesus said His yoke was easy and His burden light . . . and "Fear not little flock, for it is your Father's good pleasure to *give* you the Kingdom." He did not say that we should be without troubles in the world, but He did say that our hearts would rejoice and that no man could take away our joy.

I have been pondering these things for a long time, but about five months ago, I received a spiritual experience that made me realize what was missing, and that is precisely the power of God the Holy Spirit in our lives. We talk about Him, but we don't know Him, and recognize His work in us as we should. He does not *fill* us, as the Bible says He will do, so instead of living by the power of God in us, we try to follow God's *rules* by our own power. In the words of the Bible we are still living by law, and not by faith.

I further became aware that the Episcopal Church clearly teaches that the Holy Spirit is to be received with power, for surely this is what the service of Confirmation means. When, in the New Testament, the Apostles laid their hands on newly baptized Christians, something very dramatic happened . . . there was such an infilling with power and joy and praise of God that again and again we read: "And they spake with tongues, and magnified God." On one occasion the result of the laying on of hands was so dramatic, that a bystander pulled out his wallet and offered the Apostles money "so that on whomsoever I lay hands they may receive the Holy Ghost".

I met some people, about five months ago, Episcopalians, who had received the fullness of the Holy Spirit. (I have since found that many Episcopalians, both Clergy and People, know about this, but have been fearful of telling about it, for exactly the reason that you see now at Saint Mark's—people just don't understand.) I talked with these folks, and found that they did have this joy and power and peace that was so lacking in the lives of most Christians. They explained to me how they had received the Holy Spirit into their lives, and I followed their instruction, and received the power of the Holy Spirit into my life in a new and fuller way. The key to it, I found, is *praise*. It is in praising God that we enable him to respond to us.

But it was here that the real center of controversy came into the picture. I had never understood the meaning of the Gift of Unknown Tongues, which is so much talked about in the New Testament, and which Saint Paul says, by the command of the Lord, he would like to see every Christian receive (I Corinthians 14). I had, as I am sure many of you do,

associated this Gift with religious frenzy and fanaticism, and never thought it might have spiritual importance. But when I prayed for God to grant me the fullness of the Spirit, and opened my mouth to praise Him, I found to my amazement that as I repeated words of praise, the Holy Spirit did take my lips and tongue and form a new and powerful language of praise and prayer that I myself could not understand, and that as I so praised God in whatever words or language he chose to use was a vitally important key to the receiving of the fullness of the Holy Spirit, for the Bible says that our tongue—our faculty of speech, is at the same time the best member of our body, and also the most wicked, a "fire," a "world of iniquity." When you consider the harm that we can do with words, and the way in which we deceive and temporize with words, it is not unusual that we should be asked to let our faculty of speech be used by God to his glory—in the way that he chooses—before we can have His fullness.

Several people from the Parish received this Gift of the Holy Spirit at about the same time I did, and all of us were filled with joy at what we had found. We soon discovered, however, that others were not necessarily going to feel the same way, and that the question of the unknown tongue would be misunderstood. I attempted to keep the issue from coming to a head, and in so doing made matters far worse, because when something is secret there is an immediate implication that it is wrong. I finally saw that I had to tell you exactly what had happened to me, in order to clarify matters. There is of course, much more to be said—books could be, and will be written on the subject. Just these few things right now.

I am sorry for the furor, and for the pain that has been caused. I ask every person in Saint Mark's, whether they be for me or against me, *not to leave the Parish or cancel their pledge.* This is a spiritual issue, and will not be settled in this way. I myself am going to stay strictly out of Parish work until the matter has been clarified one way or the other. Support whatever interim pastorate the Bishop and Vestry set up. The matter will be straightened out before too long, and life will go on at Saint Mark's.

Any rumors that reach your ears that in any way imply that I am leaving the Episcopal Church are false. For example, there is a rumor being circulated that I was recently rebaptized in another denomination! This, I am sure you will know, is *nonsense.* What I am standing for is to be found within the Episcopal Church; no one needs to leave the Episcopal Church in order to have the fullness of the Spirit. But it is important that the Spirit be allowed to work freely in the Episcopal Church, and it is to this that I bear witness, and will continue to bear witness.

Saint Mark's is not alone in this. I am not alone in this. I know of dozens of Episcopal parishes throughout the country where the work of the Holy Spirit is known in just this same way. I know of dozens of Episcopal Clergy who know about it all, and rejoice in their knowledge. Just this morning I received word from the Pastor of a very large Lutheran church in this area asking, "What are the Episcopalians so excited about? We have had people in our parish for a long time who have the Gift of Tongues. It's wonderful. Why are you fighting about it?"

I remind you that we are not alone in this. The work of the Holy Spirit in this way is quite widely known in the Episcopal Church, and also in other established denominations, but up to now it has been kept a secret, and Pentecost was no secret. "These things were not done in a corner," as Saint Paul says. It seems that God has chosen Saint Mark's as one of the places for this all-important issue to become a matter of common knowledge and discussion. Read your Bibles, and especially read: St. Mark 16:17-18. St. Luke 11:9-13. St. John 7:37-39. St. John 1:32-34. St. John 14:10-29. St. John 15:20-27. St. John 16:7-15. Acts 1:5-8. Acts 2:1-18. Acts 2:38-39. Acts 8. Acts 10. Acts 19:1-6. I Corinthians Chapters 12, 13 and 14. Read Chapter 14 very carefully, and note that Saint Paul says that it is the "command of the Lord," and that Paul does not in any sense minimize or condemn the use of the unknown tongue. He asks only for orderliness.

Think about it. Pray about it. This is a vital spiritual issue. Many of you have known me for years, and I think you know that I would not have so disturbed this Parish for any but the most urgent reasons. I am ready to talk with anyone who wishes to talk with me, but I am not going to enter into any public controversy about the matter. Whether you think I am right or wrong, please pray and work for the peace of God's people, and for the enlightenment of God's people. May God bless you all, however you may feel about all this.

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Hear the words of the evangelist St. Luke, in the eighth Chapter of the Acts of the Apostles.

When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

From the Order of Confirmation, page 296, THE BOOK OF COMMON PRAYER *according to the use of the Protestant Episcopal Church in the United States of America.*

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What Is Happening Today in the Episcopal Church?

by Jean Stone

In this article reporting on the spiritual awakening among Episcopalians on the West Coast, readers of CHRISTIAN LIFE will again find evidence of the work of the Holy Spirit. As in other articles in this series on "Church Come Alive," the editors of CHRISTIAN LIFE have allowed the authors to report the events as they have seen them. These articles are not theological treatises. Therefore, the reports on how the Holy Spirit has worked are not always identical. Neither is the interpretation of the scriptural basis for the infilling of the Holy Spirit uniform. Clearly, however, all of the reports bear unmistakable evidence of the power of God at work in our day—similar to that of the first century. While some may not agree because they have not seen the evidence, we urge a careful and prayerful reading of this and other articles on this tremendously important subject. There are we believe, lessons to be learned here which could make the difference between a sterile fundamentalism or evangelicalism and a live powerful Christianity.-The Eds

LITTLE DID MEMBERS of staid St. Mark's Episcopal Church in Van Nuys, Calif., realize the surprise in store for them as they entered the sanctuary on that bright spring morning in April of 1960. Clearly they had sensed in recent weeks a new radiance and buoyancy in their rector, the Rev. Dennis J. Bennett. For some reason he appeared to possess greater earnestness and zeal for the spiritual welfare of the 2,500 members of his congregation. Perhaps in response to this deepened sense of spirituality they had seen in their rector, the sanctuary was unusually well filled with people that morning. Perhaps for this reason, too, what Bennett said proved to be a bombshell that has reverberated since then in Episcopal churches across the nation.

Simply and quietly Bennett related in detail his meeting with the Holy Spirit some weeks previously. He recounted how he had worshipped the Lord in languages which he did not understand. He reported on a new sense of joy and peace and power in his life which he had never before known. He shared with the congregation the fact that more than 70 of their fellow parishioners had also experienced this new-found love and joy when they had yielded to the Holy Spirit and allowed Him to demonstrate to them His gifts through praise and prayer.

Overnight, quiet St. Mark's Episcopal Church found itself the center of nationwide attention. Both *Time* and *Newsweek* magazines carried full-page articles on the work of the Holy Spirit at St. Mark's.

The movement of the Holy Spirit at St. Mark's was revolutionary—both so far as the church was concerned and so far as its individual members were concerned. I know, because I was one of them. For several years there had been a hunger in my life—an awareness that something was missing.

Some months before, I had questioned my spiritual father concerning this frustration. I stated that I did everything the church recommended. I read the morning prayer service in the prayer book, with the designated Scriptures; I read the evening prayer service; I said special prayers at noon. I regularly attended all services of the church: I supported the church sacrificially. I worked in the church in a number of categories and made hours of intercessions daily.

In other words, I worked, prayed and gave for the spread of God's kingdom; but there was still a void in my life which nothing but more of Him could fill.

It occurred to me that somewhere I

Father Bennett (center) stops briefly to confer with two actors (here costumed for an evening presentation) at his former Van Nuys, Calif., parish.

had missed God's plan. Being a woman I could not be a priest; being married I could not be a nun. My husband did not have a call to the mission field, so that possibility was out. I thought that I had failed to discover God's purpose for my life in time for me to fulfill it, and that there could never be a deep sense of satisfaction until I came face to face with the Lord.

Surely our joy shall be greater in that day, but when the Lord filled me with His own Holy Spirit, I realized that it is not necessary for Christians to have that deep, longing desire for more of God. For in the weeks following my baptism with the Holy Ghost, I gradually became aware that there was no longer that unsatisfied hunger in my life. Praise God, I had been filled! My life now contains a peace and a joy and a power that I was not previously endued with, and I am now cognizant of the fact that the Holy Ghost had been *with* me but He had not been *in* me. He had not *filled* me as the Bible says He will do.

I would emphasize the fact that my experience was not a salvation experience. I had belonged to the Lord for some years and had already had a definite experience of conversion. This despite the fact that I have been an Episcopalian since birth, and a personal experience of conversion is not emphasized in our church. I came from a "churchy" family and my brother is an Episcopal priest. I carefully followed all of the rules of the church and would never have considered attending any other kind of a church. I knew nothing of other religions and had never heard of the gifts of the Spirit since New Testament days.

There are hundreds of Episcopalians and others, in this area as well as throughout the world, who can now make basically the same statements.

I say these things to point up the fact that if not a "typical Episcopalian," I was at least "typically Episcopal." I think it is important for Christians of all denominations to realize that God deals

with the individual, and that as He is no "respecter of persons," so is He no respecter of denominations. For myself, and for many others, the baptism of the Holy Ghost was another work of grace which has enriched and transformed our lives in a myriad of wonderful ways.

Most of the people who have received this indwelling of power testify that the experience has brought them a new sense of divine love. They find that they, by the unction of the Holy Spirit, are suddenly capable of loving the completely unlovable.

The second result testified to by nearly everyone who enters into this relationship with the Holy Spirit is that they become conscious of a desire to read the Holy Bible, and that the Bible opens up to their understanding, and that they discover a real delight in feeding upon the Word of God. An interesting development is that if they have not previously believed the Bible literally, they suddenly begin to! The Lord appears to be making a lot of Episcopalian Fundamentalists in these end time days!

Perhaps the most universal result is that people begin to recognize as sin things that did not appear as such to them previously. Through this new awareness of sin, and through subsequent repentance and confession of it, their lives begin to change. By the power of the Sanctifier Himself, they become transformed and truly new creatures in Christ Jesus. Old habits, resentments, and fears drop away as if by magic, and the fruit of the Spirit begins to manifest itself through these children who have been filled with the Spirit of God.

The fourth change that seems to occur in the lives of Spirit-filled Christians is that they acquire not only a desire to witness for the Lord Jesus Christ—even a compulsion to witness—but suddenly their witnessing appears to have power. Not only are sinners converted, but these same sinners saved by Grace are subsequently filled with the Holy Spirit and they also manifest transmuted lives so that others may perceive the Christ dwelling within them.

My personal experience was that, although I knew all of the doctrine and theology necessary for a housewife, my witnessing bore scanty results. Perhaps the answer to not having a ministry is that there is little point in having a ministry before one has been endued with the power to accomplish the effort.

One Episcopal priest put it rather neatly when he said, "Before the people in my church were filled with the Spirit, they didn't seem to know whether they were presenting a church, a way of worship, or a Saviour." I can assure you that these Spirit-filled people know what they are talking about now!

One year after Fr. Bennett arrived at St. Luke's in Seattle attendance had multiplied many times.

Where there were originally less than 100 Episcopalians in the Southern California area who gave witness to being baptized with the Holy Ghost it is now estimated that there are more than 1,000.

There are prayer groups within which the gifts of the Spirit are manifested and wonderful healings are constantly witnessed. These groups are rather unique in that they are attended by people of all denominations. It has been discovered that Spirit-filled people from different segments of the Body of Christ can pray together comfortably—for the enduement of power from above is the true ecumenical movement. "It is not by might, nor by power, but by My Spirit, saith the Lord."

Since being filled with the Spirit, we have seen all of the nine gifts of the Spirit manifested, not only in our intercessory prayer group, but in individual lives as well.

Last Monday evening, in our prayer meeting, an Episcopal priest requested prayer for a woman he had visited earlier in the day. When he prayed for her and laid hands upon her for healing, he had felt something like an electric shock travel through him. He asked that we also pray for her. She was hospitalized with advanced cancer which had progressed so far that it was a matter of determining how much should be removed, and if there was any advantage in operating at all. We prayed that the Lord would remove the cancer and that when the doctors re-examined her the malignant growth would have disappeared.

Wednesday morning she was released from the hospital with all the tests suddenly negative. The doctors are still baffled!

This is not an isolated case; we have seen many such cases.

In Dallas, Tex., when an Episcopal laywoman received the Holy Spirit and spoke in another language, she was instantly and miraculously healed of migraine headaches and asthma from which she had suffered for 15 years.

I, myself, was miraculously healed of a severe case of shingles when a Spirit-filled rector laid hands upon me and prayed for me. Not only did the pain and the lesions vanish within a few hours, but they disappeared without a scar.

Dozens of healings such as these can be cited.

Last week an emergency call came to the prayer group for a woman hemorrhaging. Nothing seemed to halt the bleeding, and without divine intervention it was expected that she would be dead within a few hours. The request for prayer was relayed by telephone to the intercessors, and within half an hour the bleeding had ceased. Two days later she was released from the hospital—bright and shining for Christ.

Several weeks ago, in an evening prayer gathering, a woman was filled with the Spirit and supernaturally received a language which was discovered to be a perfect French. She had never learned a word of the French language and suddenly was praising God in beautiful French with appropriate gestures.

Two weeks ago, in a prayer meeting, I sang in a language the Lord gave me and then interpreted the song. It was as follows:

Rejoice ye! Rejoice ye!
The Lord has made you whole;
Rejoice ye! Rejoice ye!
The Lord has saved your soul!
He's brought you out of darkness;
He's led you into light.
Oh, praise the Lord and bless Him!
Rejoice with all your might!

After speaking in the language given by the Lord, and delivering the interpretation, also supernaturally given by Him, I was amazed to be informed that the language had been a very scholarly Latin, of which I have never learned a word! (Read I Cor. 14:2, 21, 39.)

We have heard messages given in other languages and the interpretation given, and later learned that the messages had been in known languages and that some of those present had recognized the language and been able to translate. One time when this occurred, the message corrected some confusion we had experienced regarding a Bible passage.

We have heard the "word of knowledge" and the "word of wisdom" supernaturally given and found it to be of great benefit to the group. We have heard much prophecy given for the comfort, exhortation and edification of the church. (1 Cor. 14:12)

Wednesday morning a Spirit-filled Anglican priest (Franciscan Monk) was visiting us, and a prophecy was brought which he felt was for him. It was not for guidance but for comfort and exhortation, and it was such a blessing to him and made the Lord so real to him that he wept. Surely God still speaks to His people just as He has since the world began.

As a result of this mighty moving of the Holy Spirit in St. Mark's, it was inevitable that Satan should attempt to discredit the witness of believers. When pressure developed, Bennett asked to be released from his responsibilities at St. Mark's and accepted the position of Vicar of St. Luke's Episcopal Church, a small mission in the Seattle area.

The mission had remained a mission for 50 years and gave every outward appearance that it would remain so for another 50 years—if it survived at all. One woman in Seattle stated that when Father Bennett arrived she had been in the process of writing a letter to the Bishop requesting that he close the mission.

Bennett discovered that the mission was a hotbed of controversy, ill feelings and confusion when he arrived on July 1, 1960. The budget at that time was $18,000, but by December 1960 only $12,000 of it had been met.

One year later, 85 of the 200 communicants had been filled with the Holy Spirit and had demonstrated the gifts of the spirit. Church attendance had multiplied many times over, and today the church is filled several times each Sunday morning.

The budget has been increased by 50 percent, and pledges are being paid promptly. Bennett states that there is a new sense of love and unity present among the congregation that was not previously there. And these are not new members but the original members of the parish.

One day last summer my husband and I were present at an information meeting. Approximately 300 persons were in attendance and many denominations were represented.

Bennett spoke for more than an hour upon the work of God the Holy Ghost in the Church. He related his personal testimony and told of the increase of power in his ministry since the coming of the Holy Spirit. He explained the phenomenon of the unknown tongue and pointed out the scriptural basis for the experience. He spoke about the difference between the "sign tongue," i.e., the sign of the baptism of the Holy Spirit, and the "gift tongue," i.e., the ability to bring messages in tongues in the assembly. He explained the meaning of the gifts of the Spirit and emphasized the necessity for the development of the fruit of the Spirit within the life of the individual.

Later in the evening he lectured in a Methodist Church upon the gifts of the Spirit. Subsequently, six Methodists received the infilling of the Holy Spirit.

The laymen of St. Luke's Church conducted the service which followed which was a meeting for prayer and praise.

Most of the people from the instruction class remained. There were hymns of praise; portions of Holy Scripture were read; and messages in tongues, together with interpretations, were delivered.

There was prophecy, intercessory prayer and the laying on of hands for healing. The service followed St. Paul's description of such a meeting in I Corinthians 14.

At the conclusion of the service, a number of people went into the church to pray. Those who desired to be filled with the Holy Ghost knelt at the altar, and the laypeople of the church laid hands upon them and prayed for them. A dozen people were filled with the Spirit and spoke in other languages in a quiet, beautiful way.

I was particularly impressed with the way the parishioners from St. Luke's conducted themselves in the church. A worshipful manner was maintained and yet they appeared comfortable with God. A quiet reverence permeated the atmosphere of this final evening prayer which, as an Episcopalian, I found most comforting. What better way could there be to receive God's own Spirit than on one's knees at one's own altar? Surely the Lord was pleased.

It is not sufficient for Christians to become aware today that God is still here, ready to dwell within us in power, just as He was nearly 2,000 years ago. We must also be brought to a realization that the experience of the Baptism of the Holy Spirit has nothing to do with starting a "new religion."

St. Luke's, Seattle, is the proof. A small Episcopal mission without love, without power, without the peace of God, is being converted by the power of God into a thriving church with the gifts and the fruits of the Spirit being manifested in the lives of the parishioners. The Sunday morning service is, if anything, "more Episcopal" than it ever has been. Yet here we perceive laymen praying for the sick, visiting the afflicted, preaching the Gospel and doing the works of Jesus. Here is the power which transformed the Apostles from a discouraged, powerless band of fishermen into the men "who turned the world upside down."

And this is only one Episcopal Church. The number where this same presence of the Holy Spirit is being demonstrated is multiplying daily.

Pray with us that God will transform us into Christians such as those men in the early church, for today the witness of Jesus Christ is desperately needed to bring salvation to a lost and dying world.

Van Nuys church where Fr. Bennett found the power of the Holy Spirit, has been widely publicized.

Episcopalians Receive the Holy Ghost

Courtesy of "The Herald of Truth"

As a result of the recent publicity given the American public that Episcopalian ministers are speaking in tongues, the denominational world has become much interested in taking a new look at the Scriptures. This information appeared in the columns of *News Week,* July 4, *Time Magazine,* August 15 and in the Associated Press article of George Cornell, August 20.

Should the reporters be sufficiently interested, they could have reported Presbyterian, Lutheran, Methodist, Baptist, Mennonites and others receiving this wonderful experience of the baptism of the Holy Ghost.

Not long ago, while visiting in California, I was in the section of Van Nuys, where this outpouring happened among the Episcopalians. I was so thrilled about it that I sought some way of getting the news for publication. Now, the Rev. James H. Carrington, Curate at St. John's Episcopal Church of Los Angeles, California, writes the following:

Editor, Herald of Truth

By the Rev. James H. Carrington

The Rev. James H. Carrington was curate at St. Mark's Church, Van Nuys, prior to taking up duties at St. John's Episcopal Church, Los Angeles. He is now Rector at St. Alban's, Tillamook, Oregon.

Editor's Note

I have been asked to write concerning some of the events which have taken place in the St. Mark's Episcopal Church, Van Nuys, Calif., due to the powerful outpouring of the Holy Spirit in the lives of some laymen and priests. The Lord is truly blessing our church with His joy and peace.

Because of opposition and misunderstanding, we tried at first to be quiet about the wonderful outpouring, but found that He wants us to be bold in proclaiming His work. Our Lord told us the same thing that He told His disciples when He said:

"Whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetop". (Luke 12:3)

We found that only through the power of the Holy Spirit can we call Jesus, "Lord": only through His power do we become "New Creations" in Christ, and only through His gifts (all of them) is the church able to fully proclaim the gospel to the world.

In a real sense the church has only been holding its own ground. We have expected little of the Lord in our lives and have received little. God does not force His grace and Holy Spirit upon us. He has told us to ask if we are to receive; to seek if we are to find. What a blessing it is to now see people seeking and finding the full power of God for their lives.

At present, many are asking, "Why hasn't anyone told me about this?" "Why do people get so upset about the Holy Ghost and tongues?" We have not heard about this because we have not been listening to what the Holy Spirit has been saying to the church. Only those who have become lukewarm and complacent will be surprised at this work of the Spirit. It is hard for the Lord to break through their crust of pride. The Lord has explicitly warned us how He will deal with a complacent church that does not listen to the Spirit:

"I know what you have done, and that you are neither cold nor hot. I could wish that you were either cold or hot! But since you are lukewarm and neither

not nor cold, I intend to spit you out of my mouth! . . All those whom I love I correct and discipline. Therefore shake off your complacency and repent. See I stand knocking at the door. If anyone listens to my voice and opens the door, I will go into his house and dine with him and he with me. . . . Let the listener hear what the Spirit says to the churches." (Revelation 3:14 ff. J. B. Phillips Translation).

John beautifully summed up the problem in the church today and points to the answer.

While I was an Assistant at St. Mark's (called a Curate), my wife and I heard of the unusual gift of tongues appearing in a nearby parish. The head clergyman, Dennis Bennett, of our parish of three thousand, felt that it was a real work of the Spirit. Later he received this gift and the outpouring of the Spirit. In a short time many laymen began receiving the Holy Spirit into their lives in more power than they had known before.

My wife and I read the Bible, talked and prayed about receiving this gift. As we began to seek at home, we noticed new peace and joy coming into our lives. Shortly after Thanksgiving last year, one evening we went to the home of an Episcopal layman, and with clergy and laymen, prayed for the gifts of the Spirit. We went very expectantly for we knew that the Lord could fill our hearts if we would open them to Him. As we prayed together, we began saying words of praise and felt tremendously lifted and full of joy. Shortly we began to notice new syllables and words forming and flowing forth. I realized that I had to be willing to give my tongue and speech to the Lord for His use as well as the rest of my life. He took my tongue and put upon it a new language. This new filling of the Holy Ghost was like the putting of new wine in old wineskins. The Lord so filled me with new joy and power that He gave me new expressions for this overflowing love in a new language.

Many people have felt that this is a movement that a few of us are pushing. We do not organize the work of the Spirit. This is an outpouring that originates only with the Holy Ghost. It is one thing for us to spend our life in the church, the community of the Holy Spirit, and know all the right things about Him, and it is quite another thing to allow Him to live and move freely in our lives. The Holy Ghost will fall on people who are open at unpredictable times.

One night after a youth meeting, I stopped at a coffee shop on the way home. I met a couple from the youth group on a date. They insisted that I join them. After talking about school, etc., the girl said, "Tell us about the work of the Spirit that is going on in our church." The boy had heard nothing about this. I told them at present we were in the midst of talking with our bishop and trying to figure out how to handle the outpouring in our church, so I could only tell them what was in the Bible. As I began to mention the various references to the work of the Spirit, I noticed that the boy had tears in his eyes and was joyfully and quietly sniffling. The boy said that he had never felt like this before. We no sooner got in the car than the girl was strangely quiet. I asked her what was wrong, and she said that she was so overcome with a strange feeling of something that she could hardly move.

We went back to the church, and shortly the overpowering presence of the Holy Ghost resided. They said they hoped this wonderful presence would never die, but now that it had lessened, they were filled with a deep sense of peace that they had not known before. This is the "peace that passeth all understanding." A few days later they insisted on praying for other gifts of the Spirit — in particular the gift of tongues. They actually felt unfulfilled until their lips could express in praise this new presence and power that had come into their lives. When they received a new tongue with which to praise God, they felt relieved. New expressions were needed for this fuller power and joy.

Person after person has allowed the Spirit to reach down into the hidden areas of their minds to search out the works of darkness. After the initial exaltation and joy, we are able with a new freedom to let the Lord search out these hidden parts of our lives. This has happened in my life. In a few days I have seen a number of people become "new creatures." As we are new creatures in Christ, we find that all the other gifts of His Spirit are made manifest as we grow.

This has wonderfully renewed not only individuals, but the church in general. More people are praying and praising regularly, reading the Bible and listening to the Lord in their devotions. More people are aware of the healing power of Christ — our healing ministry is gaining new power.

People's senses seem to be heightened so that they respond in a fuller way in worship. The Eucharist (another name for Holy Communion, meaning "Thanksgiving") becomes the center of life. Here we offer praise and thanksgiving and are fed with the body and blood of Jesus Christ. Worship that was going on in a surface sense now becomes vital and a deep experience of joy. The Lord has shown us the wonderful depths of "new life" in Him. The people in the pews are finding that responding in heart and voice with the might of the Holy Spirit in worship is pure joy.

The Lord has shown us that Christians truly have fellowship with each other in the Spirit. A new depth of understanding between Christians is coming as we see each other bound together to serve the Lord in the power of the Holy Ghost.

the HOLY SPIRIT and

NOVENA TO THE HOLY GHOST

from St. Augustine's Prayer Book

O Holy Spirit, my Lord and my God, I adore thee and humbly acknowledge here in thy sacred presence that I am nothing, and can do nothing, without thy operation within me. Come, great Paraclete, thou Father of the poor, thou Comforter the blest, fulfill the promise of our Saviour, who would not leave us orphans, and enter my mind and heart as thou didst descend on the day of Pentecost upon the Holy Mother of Jesus and upon his first disciples. Grant that I may have a part in those gifts which thou didst so prodigally bestow upon them.

Take from my heart all that is not pleasing to thee, and make of it a worthy dwelling-place for Jesus.

Illumine my mind, that I may see and understand the things that are for my eternal welfare.

Inflame my heart with pure love of the Father, that, cleansed from attachment to all unworthy objects, my whole life may be hidden with Jesus in God.

Strengthen my will, that it may be conformable to the will of my Creator and guided by thy holy inspirations.

Aid me to practice the heavenly virtues of humility, poverty and obedience which are taught me in the earthly life of Jesus.

Descend upon me, O mighty Spirit, that, inspired and encouraged by thee, I may faithfully fulfill the duties of my state in life, carry my daily cross with patience and courage, and accomplish the Father's will for me more perfectly. Make me, day by day, more holy and give to me that heavenly peace which the world cannot give.

O Holy Spirit, thou Giver of every good and perfect gift, grant to me the intentions of this novena of prayer. May the Father's will be done in me and through me. And mayest thou, O mighty Spirit of the living God, be praised and glorified for ever and ever. Amen.

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Too often the "faith once delivered to the saints," has degenerated into a pious symbolism rather than being the embodiment of a living, breathing, dynamic Christianity. We scorn those who preach what we refer to as a "social gospel," and yet those persons perceive what too many have forgotten — that Christianity should be relevant to the everyday life of Twentieth Century Man. What they have failed to comprehend is that this is not accomplished by preaching reform, but only by preaching Christ — Christ crucified, resurrected, ascended — and then Pentecost!

Too many leave Christianity at Ascensiontide and preach a Gospel without power. After Ascensiontide Peter was a confused, weary, sick-at-heart Christian, but Peter after Pentecost preached a sermon that won three thousand to Christ! It is difficult to see the same man in the Peter stammering out a treasonable lie before an impertinent porteress, and in the Peter confidently addressing a multitude that produced three thousand converts! Something wonderful occurred which transformed a vascillating, illiterate fisherman into one of the "men who turned the world upside down." That "something" was God the Holy Ghost, who came with power, upon the hundred and twenty gathered in the upper room. They were Jesus' own disciples, chosen and taught by our Lord Himself, and yet they and the Blessed Virgin were instructed by Jesus to, "Tarry . . . in the city of Jerusalem, until ye be endued with power from on high."

Today, in the midst of a sin-sick world which may dissolve about us momentarily, we desperately need what those early Christians received at Pentecost. It is unwarranted presumption for us to decide that the manifestations of the Spirit upon the day of Pentecost and throughout the Early Church Age were "extraordinary" and were but to survive for a brief period of time. How dare we decide, for God, that these gifts of grace were but for a given period? The Holy Scriptures tell us that the gifts of God are given without repentance and strong definite statements prevail with no visible time limits attached: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

the HOLY CATHOLIC FAITH

We, as members of the Holy Catholic Church, are pledged to uphold the faith and to resist error. We know that the Church has frequently fallen prey to heresy — but the Bible is not heretical. Therefore, it would seem that by testing doctrine by the Word of God, we might well resist attacks of Satan to lead us into error. Let us examine the "Holy Catholic Faith" that we are inheritors of. Webster's Twentieth Century Dictionary defines "holy" as: (1) "Hallowed; consecrated or set apart to a sacred use; having a sacred character or associations. (2) Free from sin; pure in heart; immaculate in moral character; perfect in a moral sense; exhibiting holiness; righteous." The Church is holy because God has set Her apart for a sacred use. It would seem then that so long as She fulfills Her glorious calling She is sanctified, because He who alone is holy has set Her apart for His work on earth. Should She cease to teach the Word of God and the principles of Jesus Christ and should She fail in the great commission our Blessed Lord has proclaimed for Her, it would stand to reason that She would no longer be holy. A fallen angel is no longer holy; a Church which fails to proclaim the Gospel might presumably cease to be holy. An Anglo-Catholic book of instruction reads, "The source of the Church's holiness is the indwelling presence of the Holy Ghost, who sanctifies Her members by uniting them to Christ the head." Therefore the Church is holy because She is indwelt by the Holy Spirit and we are holy when we are indwelt by that same Spirit. However, we know that it is possible to "resist the Spirit" and to "grieve the Spirit," and many times we have worshipped in churches where we would be hard put to find that selfsame Spirit. Still the Bible declares: "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Therefore, "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The word "catholic" has fallen into much abuse. It is the almost exact equivalent of the Greek adjective "katholikos" which means universal; i.e., that which is diffused throughout the whole. Staley's book, THE CATHOLIC RELIGION reads, "The Church is Catholic because it is throughout the world, from one end of the earth to the other; and because it teaches universally and completely one and all the doctrines which ought to come to men's knowledge, concerning things both visible and invisible, heavenly and earthly." Again, one would assume that if the Church ceases to expound the Gospel, in its entirety, to the masses, She may very well be in danger of losing this very catholicity that is Her excuse for existence. Sometimes, in a misguided effort to protect this catholicity, we strangle the very element we would defend, and make a "party" church of our rich heritage and rather than bringing others into the Kingdom, we drive others from us with our additions to the faith and our insistence upon certain practices and doctrines which have no Scriptural basis.

The terms "Evangelical," "Anglo-Catholic," "low-Church," and "high-Church," are ambiguous. Too often the term "Evangelical" is applied to a church which is evangelical in no sense of the word, and all too frequently "low-church," is synonymous with "indifferent church." "Anglo-Catholic" is a term often applied to a church which is unequivocably in opposition to the true meaning of the word catholic, and appears to be more concerned with ritual and ceremony than with bringing others to a saving knowledge of Jesus Christ. Oftentimes, it appears to denote an extreme ritual which might alienate our low-church brethren, and even of deeper concern, might sometimes add "pious beliefs" which could turn into great heresies. Again, "high-church" should indicate possessing a high regard for the things of God, but this has also been known to degenerate into a "form of Godliness," with no real relationship whatsoever with the founder of our Faith, our Lord and Saviour, Jesus Christ.

The word "church" is derived from the Greek "kyriakos" meaning, "that which belongs to the Lord." The Greek word which we render church ("ekklesia") means an assembly or congregation. If we consider "holy" as set apart to a sacred use, "catholic" as universal, and "church" as belonging to the Lord, we are that called out body, belonging to the Lord, and universal in that this same faith once delivered to the

saints is for all men for all time. Webster defines faith as "(2b) The assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied by a cordial assent of the will or approbation of the heart; an entire confidence and trust in God's character and doctrines of Christ, with an unreserved surrender of the will to His guidance, and dependence on His merits for salvation." Then this group of people, set apart for a sacred purpose, belonging to the Lord, assents with mind and will to the truth of divine revelation and the authority of God's testimony.

The Holy Scriptures spell out for us the way to salvation and tell us that neither is there salvation in any other but only through Jesus Christ. We are told to, "Repent and be baptized every one in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." We are not taught that there is any shortcut to this injunction. Therefore, let us be quite clear on this count — that no one can accept our salvation for us; that it is an individual experience. I know a bishop who asks the same question of every priest who comes to him for a position. He says simply, "Are you converted?" Do you realize that this implies that a baptized, confirmed, ordained priest of the Church may never have accepted Jesus Christ as Lord? I know a woman who has requested prayer for her father, a bishop of the Church, that his soul might be saved. She feels that he has never had a personal experience with Christ, but came into the Church through a desire to help others. It is a worthy endeavor to help our fellowman but it is not Christianity; it is humanism. Christianity centers on Christ and the fruit of this Christ-centered life is a compassion and a love for the brethren, the results of which transcend any humanistic good works.

Let us consider the birth of the Catholic Church. Before Jesus ascended He told His disciples to return to the Upper Room to await the coming of the Comforter and He said unto them, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." They obeyed our Lord and the day of Pentecost found them assembled together and the Holy Ghost came upon them "and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave utterance." This was the birth of the Church to which we are adherents. From this point on other Churches began — all part of the one, holy, catholic, apostolic Church, and the Holy Ghost, who was sent to give life and power to the Church, fell upon these others as He had upon the disciples in the beginning. The work of the Holy Spirit with the manifestations of the Spirit was the norm.

But the Holy Bible warns us that this will not always continue. In II Timothy 3 we read, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away . . . " It continues that there will be those who are, "ever learning, and never able to come to the knowledge of the truth . . . " and warns us that, "All that will live godly in Christ Jesus will suffer persecution, but evil men and seducers shall wax worse and worse, deceiving and being deceived." It further instructs, "But continue thou in the things which thou hast learned and hast been assured of . . . that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Therefore, we have been specifically warned in the Bible itself that these things should come to pass — that the day would come when men would have "a form of godliness, but denying the power thereof." The power is from the Holy Ghost. By his unction we are endued with power to heal the sick, cast out demons, speak with new tongues. We are invested with power to witness for Christ in order that others might be won to Him and inherit life eternal. We are filled with the Holy Spirit that our lives might be sanctified and that we might be led into all truth. The Holy Ghost is the life and the fire of the Church. He is so vital to the life of the Church that Jesus said, "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you." When the Holy Ghost descended the Church was born: if the Holy Ghost withdraws She will die. We do not desire a form of Godliness; we covet the power that the Early Church had—the power promised to all believers. The promises of God are irrevocable and hundreds of Anglicans, both clergy and laity alike, can now testify that the Word of God is true; that the promises of God are for today; that God has not changed and that His Blessed Holy Spirit will come within us and dwell with power just as He has throughout the ages in those who would receive Him. They will testify to the fact that the Spirit of God will make Jesus a living reality in our lives; that He brings with Him a new, wonderfully glorious relationship with our Blessed Lord. For the Spirit does not speak of Himself but glorifies Jesus, and by the power of God the Holy Spirit, signs and

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wonders are everyday occurrences in the lives of God's Children, for Jesus is the same yesterday, today and forever. The giving of the Holy Spirit is the promise of the Father and is for every one who believes on Jesus. It is not a mark of superior holiness but is a gift given to all who will receive. This is the power to walk the Christian way, and is given to every Child of God for but the asking.

"Repent you of your sins . . . Be baptized in the name of the Lord Jesus . . . Receive the Holy Ghost . . . Go ye into all the world and preach the gospel to every creature . . . And, lo, I am with you always, even unto the end of the world." This is the Holy Catholic Faith.

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This Know Also

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof . . . (II Tim. 3:1-5) But as many as received Him, to them give He power to become the sons of God, even to them that believe on His name. (John 1:12) Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. (John 14:12) But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8) And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. (Acts 4:31-33) And Stephen, full of faith and power, did great wonders and miracles among the people. (Acts 6:8) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. (Mark 16:17-18) Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. (II Cor. 12:12) And my speech and my preaching was not with enticing words of man's wisdom, but

in demonstration of the Spirit and of power. (I Cor. 2:4). For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. (I Thess. 1:5) Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. (Rom. 15:13) According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue. (II Pet. 1:3) Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness. (Col. 1:11) The foregoing passages from Holy Scripture evidence the fact that the power of religion is broad in scope, tremendous in extent, and basic to life. Those men arising in the last days (even now) who deny the power of religion to heal or cast out demons or to perform signs and wonders are really denying the power to become sons of God. The result is no power, no hope, no endurance, no joy, no signs and no life.

an EPISCOPALIAN becomes PENTECOSTAL

By Floyd Newman, M.A.

Mr. Newman is a teacher in the Santa Barbara, California, public schools and is Chairman of the Santa Barbara Convocation, American Church Union. He is active in Trinity parish, serving as lay reader, soloist in the choir and as Sunday School teacher. He is also an Associate of the Order of the Holy Cross.

Shortly after Clarice and I had been hit by a 17-ton truck, we faced death, chaos, and hospital bills. We prayed to the Lord to save us and He did. Among the people whom the Lord sent to answer this prayer were the faculty and students from Westmont College, and members of Trinity Episcopal Church in Santa Barbara. They prayed too, and the Lord answered their prayers. The Lord not only saved our physical selves, but He saved all of each of our families. Clarice survived with paralysis of the right eye for which the Lord, through doctors and prayers, gave partial use. In short, our prayers were answered: we survived.

A science professor called me one night to tell me that some "high church" Episcopalians from Los Angeles had conducted a mission at Westmont where a fire was set in the spirit of the students. He told me of many students giving themselves to God.

Having had experience with California cults, and being an Anglo-Catholic by faith, I wondered at "high-church" Episcopalians having anything to do with pentecostal phenomena, even though the Scriptures record the practice of and advise that one should cultivate the gift of tongues. Knowing that Episcopalians of the Order of St. Luke (a healing order) had participated in the "Camps Farthest Out," I asked my colleague at Westmont if these people from Van Nuys were connected with the healing movement. He replied that they were actually Anglo-Catholics.

Sometime later my Westmont benefactor called to say that Mrs. Jean Stone would be at his place on Saturday night: would I like to hear about the infilling of the Holy Spirit with the sign of speaking with tongues? I said I would come.

Having previously become part of a prayer group in Trinity Church, I decided to flank myself with two of the most powerful Episcopalians that I knew. I called these friends in a mood of spiritual urgency which precluded refusal on their part. Three of us Trinity communicants arrived at the Westmont professor's Montecito home to meet Mrs. Stone, Executive Secretary of the Blessed Trinity Society. I noticed several of my college faculty colleagues whom I introduced to my friends from Trinity Church. I remember being surprised that "this California cult" was NOT represented by a person with black stockings, unkempt hair and a lack of refinement.

To the contrary, the representative of these "Pentepalians" greeted me by my *Christian* name! We all sat down to discuss something of a spiritual movement that is defrosting a frigid church; that is spreading and connecting groups of spirit-filled Christians throughout the American continent; that is converting cocktail Christians into tithers; that is relaxing stiff-necked Pharisees confirmed in the faith but firmed in a past experience long dead; that is rocking the chairs of worldly bishops who make investigations in order to

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a PENTECOSTALIST becomes EPISCOPAL

By Joan Weddle

On the morning of May 11, 1961, at a few minutes before twelve, two high church Episcopalian women laid hands on me and I was filled with the Holy Spirit of God. It was the most glorious experience of my life.

For a year I had been seeking the infilling of the Holy Spirit to no avail. Like many of my Pentecostal brethren I had been led to believe that one could not find the Holy Spirit outside of the Pentecostal denomination. And, of course, if by chance, anyone outside of the Pentecostal Churches was filled with the Holy Spirit they immediately left their own church and came into Pentecost, for fear that they would die on the vine. Yet, here I was, speaking in tongues and filled with the Holy Ghost, due to the laying on of hands by two women that were not only Episcopalians, but still attended the Episcopal Church and had absolutely no intention of leaving their church.

Through the weeks following I attended several prayer meetings held by these Episcopalians in the home of Mr. & Mrs. Stone, and I was attracted by a quiet sweet reverence in their worship of God. I felt a communion with the Lord that was stripped of all the superficialities and was a complete yielding to God. I was determined to know more of these people and to find out just what they had that I lacked in my own devotional life.

At first, I met with a cool reserve in my efforts to draw closer to them, as they were afraid they would be accused of proselyting me from my church. I was not being solicited but I was certainly persistent. As I became acquainted with the priests and laity who attended these meetings and understood more of what they believed, I felt that perhaps this was the way for me. I borrowed several books about the Episcopal Church from Mrs. Stone's library and avidly set out to read them. Then she gave me *The Book of Common Prayer.* As I read the Prayer Book, and in particular, the Articles of Religion, I found that this expressed my own beliefs.

One day I summoned all of my courage and attended an Episcopal Mass. I was a little fearful and more than a little nervous as I walked up the steps and entered the Church. I immediately noticed the quiet reverence that had first attracted me to these people. There was no busy chattering and bustling about. No one spoke. In silence each one entered a pew, knelt, and individually praised God and confessed their sins to him. Silently, contritely, humbly, I felt they were seeking Divine forgiveness. Then the Mass began. As we were drawn toward the climax—that moment of Holy Communion with our Lord and Saviour, I felt the note of expectancy in the people as they lifted their hearts to God. When they filed up to the Communion rail and reverently knelt to receive the Body and Blood of Jesus, tears welled up in my eyes and I knew that this was what I had missed—this was what I had been seeking. Here was the Divine peace and comfort I had needed but had never found—that exquisite moment when we receive into our own bodies the mystical Body of our Lord and Saviour, Jesus Christ. There is certainly more to Holy Communion than remembrance. This is the moment when the perfect God, cleanses His imperfect creatures and unites them unto Himself.

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AN EPISCOPALIAN . . .

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control the Holy Spirit; that metamorphizes social butterflies into spiritual dynamos; that transforms weak disciples into serious students, and that transmutes physically active people into apostles of the Lord Jesus.

In short, I heard the Gospel told to me in such a way that I realized it is for today exactly as it was for the Apostles. That the signs of healings are manifested daily to the faithful who pray in the Spirit, for the Lord heals the sick NOW! For the Lord Jesus raises the dead NOW! for the Lord God makes prophets out of Episcopalians!

By this time the Lord had gotten hold of me: I could hear him speak in a tumbling jumble of language reminding me of what I heard when I walked with Jesus in the hills at the age of four and thirteen — the communication of the music of angels playing me for a harp. The experience reminded me of a three day retreat when I walked on air while I was taken up with Christ in myself.

Several people left the room of their own free will to return with the light of Jesus in their eyes from the prayers of those who loved them. I knew they had not only *heard* but had *manifested* what I heard. I was the last to admit it. They started to serve coffee. I was afraid to receive the hovering Spirit in front of friends! Finally I asked to go to a place where I could praise the Lord without admitting that the Lord had come to me. The expression of the angelic tongues was so natural I wondered if it could be of the Lord. On the way home, my Trinity friend asked me what it was like. I replied that it came out so naturally that I could not help wonder why people made so much fuss about the phenomenon. One reason that had prompted me to ask the Lord for the receiving of the Spirit was that I wanted the Lord to heal Clarice's eye.

When I arrived home, I told Clarice that these people had something that I wished she could have. I was sorry I hadn't taken her along. I did not tell her about the tongue phenomenon: I just told her of the coming of the Holy Spirit and His effects upon my friends and me. She asked me to give her a healing treatment. As was our custom, I laid my hands on her eye, and I prayed that the Lord would heal her. I added a request that He give her the Holy Spirit as I had received Him in this new and wonderful way. After a few prayers, we went to sleep, promising each other that we would go down to Van Nuys so that she too could receive the Holy Spirit.

Upon arrival a few days later at Van Nuys to meet with our new-found Christian friends, we heard them explain to Clarice the phenomenon of the tongues. She asked to receive and when she had spoken with tongues she said, "Is that what that is? Why I've been saying these little words in my private devotions ever since Floyd returned from the meeting in Montecito!" This is our miracle. For those who are doubtful of this phenomenon. I ask, "Why did she manifest this phenomenon when she had never heard of it?" I had told her nothing about how God had manifested Himself when I received His Spirit!

Since that time things are changing at Trinity Church. Miracles happen and healings occur. The Church has become a veritable beehive for the Lord's work. The Holy Spirit is hovering over the people; we are praying that the cloven tongues will make a new Pentecost for our beloved pastor; his assistants; the choir; the guilds; the shepherd of our diocese, the Bishop himself. The cold stones of Trinity are warming up. The hearts of our household of God are disturbed by and attracted to the Holy Spirit of God.

A PENTECOSTALIST . . .

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This is the moment that recalls that supreme moment of all time, when the Holy One offered Himself as the supreme sacrifice for all eternity. The sorrow, the sadness, the rejoicing, the gladness of this single moment! I felt as if the very chords of my heart were near to breaking.

As I left the Church and walked down the steps I knew that if I could feel this way upon observing the Episcopal Holy Communion Service, this was where I should be, and after due time and proper instruction I am now a confirmed Episcopalian and a member of the Episcopal Church. Thanks be to God.

AN ATHEIST FINDS GOD

By Paul Castle

"You can lead a horse to water, but you can't make him drink."

In dealing with an atheist the Holy Spirit sometimes finds it hard even to slip on the halter which would lead him to Jesus, the living water. Carrying this equine analogy further, the atheist is like an undisciplined steed who is forever kicking against the traces of conviction and inviting the whip of conscience. But even an incorrigible beast can learn that he will reach his destination sooner and be relieved of his load and harness if he will but calmly accept the guidance of his master. At the end of all such journeys lie green pastures.

I had been an atheist for about fifteen years when the Holy Spirit was finally able to halter me and lead me to the living water. It happened at a time in my life when I was thirsty with a thirst that could not be slaked by what man and the world had to offer and it had not been satisfied by six years of nominal Episcopalianism. I would not be satisfied by anything less than the "signs and wonders" described in "the Acts of the Apostles." I thank God that He supplied them.

I was a young man in the Army when I decided that my Roman Catholic discipline was a false teaching. I came to this decision because a fellow-sergeant, my room-mate, witnessed to me for the cause of atheism. The "Foxhole Atheist," as he was known, sought converts for his view-point as eagerly as any Christian I have ever known and more than most. Despite a parochial school education and service as an "altar-boy," I had long since ceased giving more than lip-service to the church and the transition was an easy one. I became an avowed atheist and was happy to tell anyone who was interested why the only correct theology was no theology at all.

Much later I joined the Episcopal Church in a deliberate move to influence the young lady I had decided to marry. Wilma was a devout Anglican, a member of the choir and served on the altar guild. I don't know how much she was influenced by my sudden "conversion," but she did marry me and we have had a happy marriage.

My "conversion" was only skin-deep and I continued to be a "free-thinker" beneath the surface. I found little in the ritual of the Episcopal Church to win me to God and I found these church people to be just as hypocritical as others, Christians only for an hour or two on Sunday morning and questionably so even then. A term on the vestry convinced me even more of the venality of Christians and how little they cared for God and His things.

This was the state of affairs when we moved to the San Fernando Valley and joined the congregation of St. Mark's. At St. Mark's things were somewhat different: the congregation was friendly, seemingly less hypocritical and in the service there was a good feeling that I cannot quite describe. People seemed to be there for a purpose; they seemed to be there to worship God and I found myself saying occasionally, "I wish I, too, could find the peace and happiness these people find in religion." I still thought in terms of "religion" and never in terms of "God." It never occurred to me to simply turn to God Himself and ask Him to lead me, to show me the Truth. So I drifted along without making any positive move to seek God or to know His will for me. This was my state when an "explosion heard 'round the world" took place at St. Mark's.

Passion Sunday, 1960, was a beautiful spring morning in California: this was the day the Reverend Dennis Bennett, rector at St. Mark's, chose to inform his congregation that he and a considerable number (estimated at approximately 70) of his parishioners had received the Holy Spirit in a new and fuller way and had spoken in tongues as did the saints of old and had manifested the gifts of the Spirit to a degree unknown in Episcopal circles. Pentecost had been repeated at Van Nuys!

As is usual when there is a move of God, there is a counter move of the Adversary: all of the usual business of a parish ground to a halt while people chose sides (and weapons.) That story is not properly mine. It is being related elsewhere in this issue.

I was not even present that Sunday, being out of town on a family visit. Upon our return, we heard the news from a dozen sources almost at once. Everybody, it seemed, was in a turmoil, a dither or a funk. The only ones who remained calm, I later discovered, were those who had had the Experience. As the parish, the most "successful" in the Los Angeles diocese, fell into

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tiny pieces these Spirit-filled Christians kept smiling and kept telling anyone who would listen, "Come on in! The Water is fine!" One such couple invited Wilma and me to an "information meeting" to hear Father Bennett speak on the Holy Spirit. We went to the home of this couple and met with another twenty or twenty-five other people from St. Mark's and listened to Father Bennett talk.

Father Bennett spoke for an hour and answered questions for two more hours. I went home with my head whirling. If all this was true, then so was the Bible, and if the Bible was true, then there really was a God, Jesus was really the Christ, the Son of God, there really was, there really was . . . I had to know: I sought a private conference with Father Bennett and questioned him more closely. What I really wanted to know was, "Is there hope for a person who has believed in nothing for so long?" Thus I came full circle back to where I should have gone when I first began to have doubts. God is very good, very kind, always gracious. My questions were answered and I went away with a hungry heart. It was only a few days later that Wilma and I went to the home where we had first heard the whole story of the Holy Spirit and there we were filled with Him in all His fullness and my Christian walk began.

There is a good deal more to this story of an atheist who was led to Jesus Christ and salvation through the work of the forgotten Member of the Trinity, but it is more properly concerned with the "Pilgrim's Progress" than with the beginning of his journey. The progress is not always easy, but with God's grace each step can be made a positive one. We thank Him for it.

In the last year and a half many changes have taken place in our lives. It is impossible to enumerate them without sounding very much "holier-than-thou." But it is important that we try to tell you how easy it is to be a Christian (in every sense of the word) with the help of the Spirit of God. Jesus said, "My yoke is easy and my burden is light." Too many Christians struggle constantly beneath a load far too heavy for human flesh. If we allow God the Holy Spirit to take up residence within us, the load truly does become light, almost buoyant, and grows increasingly so daily. God's strength does ninety-five percent of the load-carrying and our puny efforts can then manage the remaining five percent without too much trouble.

I know now how it was possible for the early Christian martyrs to enter the Coliseum singing psalms and acting as if they were at a picnic. Filled with the Holy Spirit, they didn't give a fig for the lions bounding forward; they knew beyond a shadow of a doubt that those lions were their passport to an eternity with Jesus, praise His holy name. None of us may ever be called to martrydom, but it is comforting to know that if the occasion arises, we have indwelling the same Strengthener who comforted the early church.

The Book of Acts tells the story of dedicated Christians, filled with the Holy Ghost and fire as they went about winning the world for Jesus Christ. As you read this book, you will notice that it stops abruptly, almost in the middle of a sentence. Perhaps it has this unfinished quality because it is still being written day by day. New chapters are being drafted at this moment somewhere as devoted Christians are reaching lost souls and bringing them to a knowledge of the saving grace of the Lord Jesus. A chapter or two was written about St. Mark's, Van Nuys. How much will be written about your parish?

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PREACHER QUITS FOOTBALL

1. Every time I went to the stadium someone always asked for money!
2. Although I went to the stadium often, no one ever spoke to me.
3. I was a good fan but the manager never came to call on me.
4. The seats were too hard. With all the money they had, one would think they could provide more comfortable seats.
5. The referee said things I couldn't agree with.
6. I suspected I was sitting with people who were hypocrites. They seemed more interested in soda pop and popcorn than they were in the ball game.
7. I'm not about to sit two or three hours during all those timeouts and delays and run the risk of getting out late.
8. The band always played the same tunes. I could find better music elsewhere, and sometimes they played tunes I had never heard.
9. The game always comes at the very time I have a trip planned, or must visit Grandma's or "catch up on my sleep" and besides, I was often forced to attend games when I was growing up.
10. My money is all my very own. Nobody is going to tell me how much to pledge before I can sit down in the bleachers!
11. All a lot of people go for, is to see what somebody else is wearing! I will not sit by somebody dressed better than I. Even the players have new uniforms every season and its a big waste of money.
12. Since buying a book on football, I stay home to read it, or watch the game on TV.
13. The enthusiasm of the crowd was excessive. People should be more restrained and sober. I can't stand fanatical fans!

from a sermon by the Rev. L. C. Hodges

GOD'S MOVE in North Dakota

by The Rev. Marvin Buck
Minister, Beach Methodist Church, Beach, North Dakota

What a hungry man I was for the evidence of God's power and the reality of a living Christ in my ministry. For seven years, I preached a living Christ, a mighty Christ, a miracle-working Christ. I did this because the Bible said He is all of these . . . and most assuredly I believed it; but the scripture verse: "And these signs shall follow those that believe; In my name shall they cast out devils; they shall speak with new tongues; . . . and they shall lay hands on the sick and they shall recover," bothered me. I kept asking myself, "Why aren't these things following my ministry?" Our services had been dead and dry for so long; the altars were barren and empty; prayer meetings had ceased; we could no longer get our Christians to come and pray. Their interest in winning souls was nil. Our hearts were hungry and desperate for a real moving of God in our midst. We loved Him, wanted to serve Him and be used mightily of Him, but we were not being used. The signs were not following our ministry. A spiritual drought had set in among our congregation, and we were at our wits' end as to what to do. We had prayed for years for revival to come to our church, but little did we know that God was to meet us in this unusual way. Meanwhile, we had been reading the articles on the Deeper Life (in the CHRISTIAN LIFE Magazine) about the moving of the Holy Spirit in different churches, and our hearts were stirred.

One day a friend from a neighboring city dropped in to see us, while he was working in town for the day. I went over to help him with his work and we talked for hours of our yearning for more of God. We both were searching for more of God's power in our lives and ministries. When I came home that night, I told my wife that there was another yearning heart like ours.

A week went by and one Sunday afternoon, the same young man and his wife came to visit. They were bubbling over wtih joy. They exuberantly related their experience of receiving the Holy Spirit with the evidence of speaking in another language. We knew this was what we needed. God witnessed to my wife and to me that this was the answer to our search. We sat there enthralled, with a hunger we can never explain, listening intently lest we miss a single thing. We knew then that God had sent them to us. They told us of special services going on at the Episcopal Church in their town with Mrs. Jean Stone speaking on receiving the Holy Spirit and they were sure she could explain and help us to understand.

So on Monday night we went to the service. Many questions were on my heart and as Mrs. Stone spoke, the Holy Spirit guided her to answer every question that I had without my having to voice them. When she finished speaking I asked her a few more questions: then she asked me if I would like to pray and receive. She explained that I should just relax, believe the Lord and let the Holy Spirit have complete control of my lips, tongue and voice. I had to let God use my voice and let the Holy Spirit guide my tongue and give me the language He desired; to breathe in the Holy Spirit and He would fill me then. As she laid hands on my head and prayed, God came in mighty power on my soul and I received the Holy Spirit: my body grew warm all over and I felt as though I were in a turkish bath. My head felt light and it was like walking on air. For five or ten minutes I spoke in another language—one I had never heard before. A great calm and still-

ness came over me and peace flooded my soul. I knew then that this was the evidence of His power. Praise God! My wife was able to say only a few words in another language and immediately Satan told her that she was doing it and not the Holy Spirit. She came home very discouraged, but the next morning she determined to gain complete freedom in the heavenly language. She went into the church to pray and was able to speak quite fluently, but Satan would not cease bedeviling her and kept repeating that she was doing this herself. Finally she said, "Lord, I must have the assurance that all is well, that your Spirit is within and You love me." It was then the Lord said, "Child of mine, I love you so." My wife came home to tell me, but still didn't have the peace she should have, so we knelt to pray again, and then the full impression of what the Lord had told her broke over her soul and she spoke fluently. All doubt, fears and discouragement fled and in its place a rest came, such as she had never known before. Oh, the joy we shared together in the Holy Spirit!

The next night we told our Sunday School Superintendent all about our experience and she immediately said, "This is what we all need." She took the literature we had and went home. On arriving home, she read it and when she finished, realized that she could have the Holy Spirit right then and there. She knelt in prayer and asked God to fill her and He did. (She, too, spoke in a different language and peace flooded her soul and filled a void and ache in her heart that had been there since her nine year old daughter had died the year before.)

Since we received in April, 1961, twenty-five of our people have followed into the experience of being filled with the Holy Ghost with evidence of speaking in other languages. Our very own eight year old daughter and six year old son are two of them.

The Holy Spirit has changed my life in many ways: I now have a rest of soul I never dreamed was possible. "There *is* a rest for the people of God."

I preach with more freedom and power. When I told my official board of my experience they said, "We knew something wonderful had happened, for we can see the difference in your life and your preaching."

The Bible is real; it is interesting, it is alive—and I mean *alive,* to me now. It has opened to me in a new and refreshing manner.

Discouragement is not unknown to me, but I can say it does not now get me down with upset stomach, nerves and ulcers. I have a trust and faith in God's Word that comforts me. When God worked the miracle of causing me to speak in another language that I had not studied, I gained a greater trust and belief in God's promises.

Now it is so easy to witness to my faith in Christ. Before I witnessed with a feeling that I "had to." Oh, yes, I wanted to, but I always felt this pushing feeling that I "*had* to." Now I *want* to! It is so natural and easy, and, my, how the opportunities present themselves.

It is exciting to be a preacher now. I love it. I had a job to do before and it was pure drudgery. I forced myself to do it and there was no power from God to help. Now the Holy Spirit does it through me. Praise God!

There is a deep satisfaction in my Christian walk and there is a newness and freshness in the Spirit every day. Before being filled, I had to rely on my past experiences to keep me going until something new happened. Not so now! He lives, He LIVES WITHIN with new evidence each day.

We have had many healings and answers to prayer in our church. One man was healed of bleeding ulcers and a woman was healed of poor eyesight. The optometrist told her she would eventually lose her sight. After prayer she now has excellent vision and in three months' time has read 147 books in the Christian Life reading contest! Another woman fell and broke her kneecap. The doctor told her she would require an operation. After prayer, she returned and was informed that no operation was needed. It appears that a new knee cap is there, and she walks with no difficulty at all.

Prayer meetings have begun in our church and God has proven Himself with manifestations of the gifts of the Holy Spirit in our midst. I think the reason so many people back away from the experience is because they do not understand the need of speaking or praying in another language. We need to give people an understanding of what the "tongue" is, what it does for the person and why, when and where to use it.

Every day, many times a day, I pray in tongues in my car, in my study, in my home, in my church. It is as natural as praying in English. "Singing in the Spirit" is one of my richest blessings. Through tongues and interpretation, God has revealed promises to us which have strengthened us; He has revealed answers to problems; revealed His love for us; revealed His will for us. Praying in tongues gives me peace, power, rest, comfort, courage and love. It edifies, uplifts, builds, strengthens and is evidence to me of the reality of God in my life.

I believe this experience is for every Christian who wants more of God, and is willing to go all of the way with Him. The Holy Spirit is moving across the world preparing His Church for the Lamb's return. He is giving power to His people to stand in these last days and how we shall need it! What wonderful things God can do with those who are willing to yield all to be channels for Him!

THE BEATITUDES

AND THERE FOLLOWED HIM GREAT MULTITUDES OF PEOPLE FROM GALILEE, AND FROM DECAPOLIS, AND FROM JERUSALEM, AND FROM JUDAEA, AND FROM BEYOND JORDAN.

AND SEEING THE MULTITUDES, HE WENT UP INTO A MOUNTAIN: AND WHEN HE WAS SET, HIS DISCIPLES CAME UNTO HIM: AND HE OPENED HIS MOUTH, AND TAUGHT THEM, SAYING:

BLESSED ARE THE POOR IN SPIRIT: FOR THEIR'S IS THE KINGDOM OF HEAVEN.

BLESSED ARE THEY THAT MOURN: FOR THEY SHALL BE COMFORTED.

BLESSED ARE THE MEEK: FOR THEY SHALL INHERIT THE EARTH.

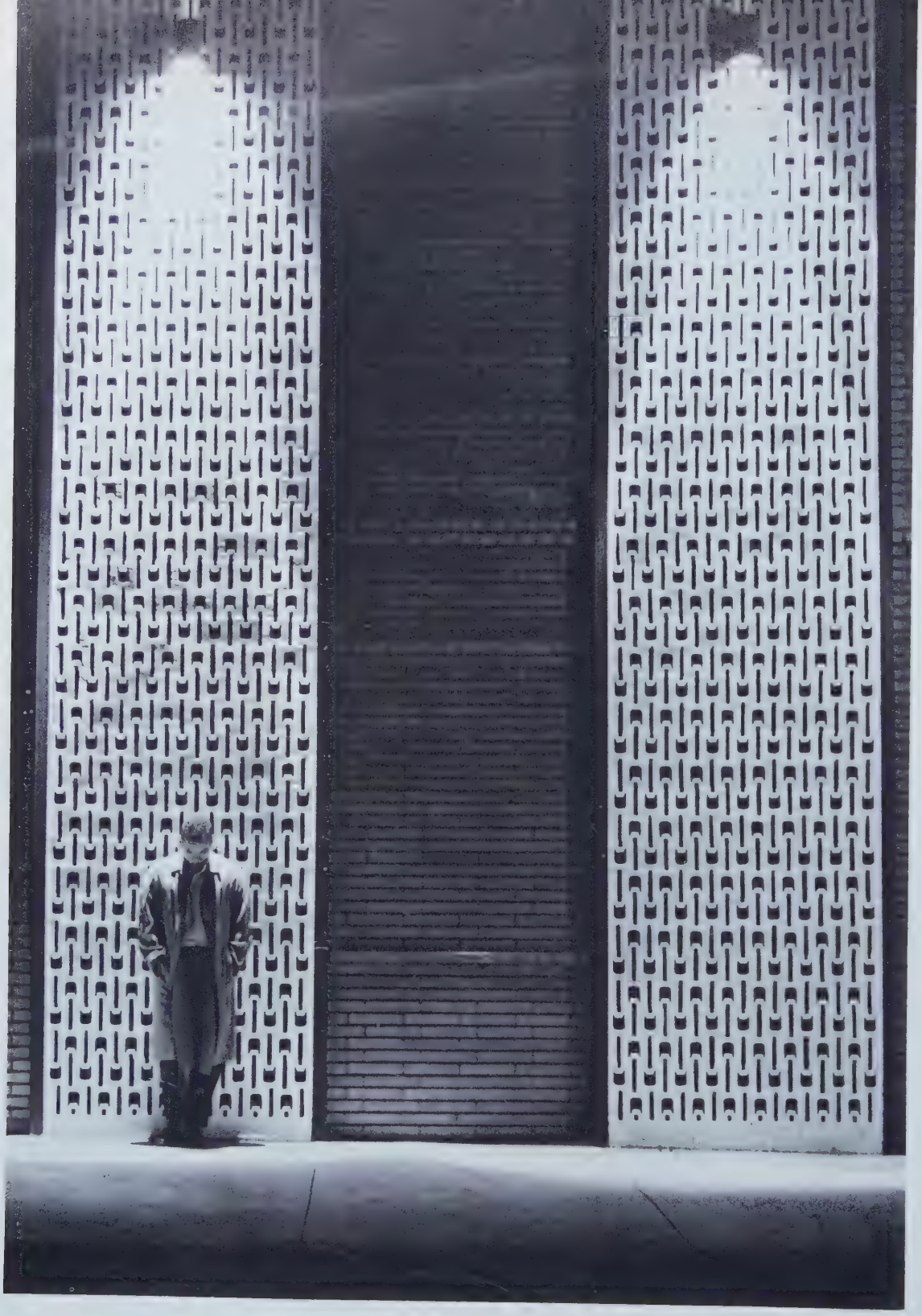
BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS: FOR THEY SHALL BE FILLED.

BLESSED ARE THE MERCIFUL: FOR THEY SHALL OBTAIN MERCY.

BLESSED ARE THE PURE IN HEART: FOR THEY SHALL SEE GOD.

BLESSED ARE THE PEACEMAKERS: FOR THEY SHALL BE CALLED THE CHILDREN OF GOD.

BLESSED ARE THEY WHICH ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE: FOR THEIRS IS THE KINGDOM OF HEAVEN.



BLESSED ARE YE, WHEN MEN SHALL REVILE YOU, AND PERSECUTE YOU, AND SHALL SAY ALL MANNER OF EVIL AGAINST YOU FALSELY, FOR MY SAKE.

REJOICE, AND BE EXCEEDING GLAD: FOR GREAT IS YOUR REWARD IN HEAVEN: FOR SO PERSECUTED THEY THE PROPHETS WHICH WERE BEFORE YOU.

YE ARE THE SALT OF THE EARTH: BUT IF THE SALT HAVE LOST HIS SAVOUR, WHEREWITH SHALL IT BE SALTED? IT IS THENCEFORTH GOOD FOR NOTHING, BUT TO BE CAST OUT, AND TO BE TRODDEN UNDER FOOT OF MEN.

YE ARE THE LIGHT OF THE WORLD. A CITY THAT IS SET ON AN HILL CANNOT BE HID.

NEITHER DO MEN LIGHT A CANDLE, AND PUT IT UNDER A BUSHEL, BUT ON A CANDLESTICK; AND IT GIVETH LIGHT UNTO ALL THAT ARE IN THE HOUSE.

LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER WHICH IS IN HEAVEN.

the PRECARIOUS SIDE of GOD'S CALLING

By the Rev. Edward E. Murphy
Vicar, St. Matthew's Episcopal Church
San Andreas, California

O Lord, thou knowest;
remember me and visit me,
and take vengeance for me on my persecutors.
In thy forbearance take me not away;
know that for thy sake I bear reproach.
Thy words were found, and I ate them,
and thy words became to me a joy
and the delight of my heart;
for I am called by thy name,
O Lord, God of hosts.
I did not sit in the company of merrymakers,
nor did I rejoice;
I sat alone, because thy hand was upon me,
for thou hadst filled me with indignation.
Why is my pain unceasing,
my wound incurable,
refusing to be healed?
Wilt thou be to me like a deceitful brook,
like waters that fail?
Therefore thus says the Lord:
"If you return, I will restore you,
and you shall stand before me.
If you utter what is precious, and not
what is worthless,
you shall be as my mouth.
They shall turn to you,
but you shall not turn to them.
And I will make you to this people
a fortified wall of bronze;
they will fight against you,
but they shall not prevail over you,
for I am with you
to save you and deliver you,
says the Lord.
I will deliver you out of the hand of the wicked,
and redeem you from the grasp of the ruthless."
(Jer. 15:15-21 R.S.V.)

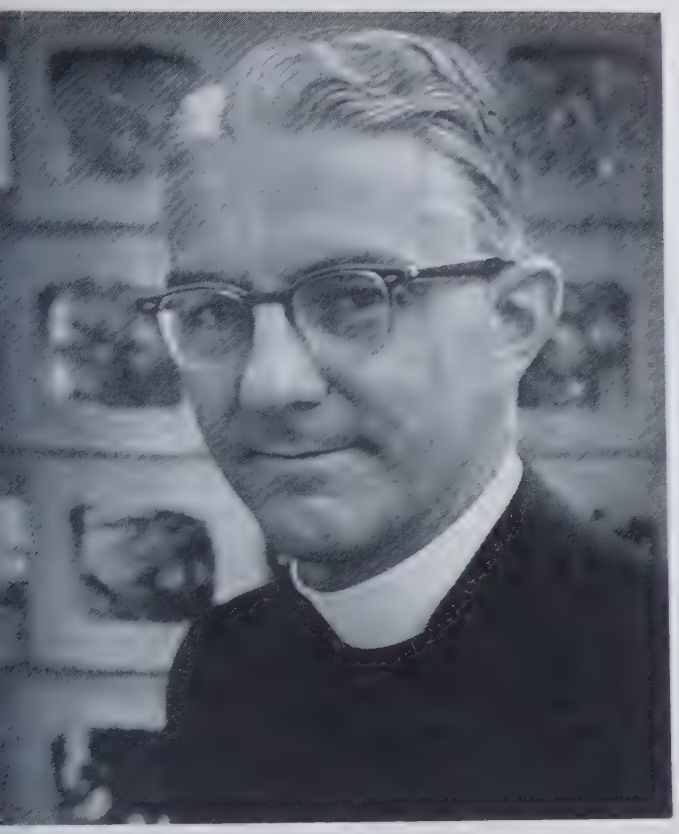
From this private prayer of Jeremiah we can draw an outline of experience which is quite common to all who commit themselves to the love and service of God. Of course Jeremiah was a great prophet, but regardless of how high or low the calling, this passage reflects that phase of conversion or growth in consecration which illustrates the awful period of conflict where the crucial battle can be painfully won or easily lost.

This is a universal note in the struggle of the religious life, and it goes on all the time — no differently today, though it is generally very personal and interior. We can never tell just by looking at a person the terrific conflict and burden he carries inwardly. Most people are apt to do their best at hiding it, and for the most part they succeed. It's too big to let out — and who would understand aside from God? Jeremiah was one of the first great souls on record to feel this struggle in its full depth, to agonize over it, and finally to experience the sustaining strength of God's answer to his prayer. As recorded, his experience is a poetic commentary on the precarious nature of the life of prayer and dedication to "the Lord's work."

It is a piece of Scripture with much relevance to the modern Christian, who finds his life going in another direction from that of the world; in midst of which he must so often choose to follow God's will or compromise, and when the line between the two is sharply and clearly drawn. I suggest that the committed person (he whose life is controlled by the consciousness of God, be he clergyman or layman, recent convert or long-time Churchman) in this short prayer experiences four basic themes or stages of life.

In the *first stage* we hear "O Lord, thou knowest." The earliest and one of the most terrifying experiences in coming to God, is the realization that He knows every detail of our being down through the last hidden recesses of the soul. Only God can know this, but even so it is an uncomfortable fact. This is the stage where the enormity of our sin opens up as if we had lanced a hidden abscess. The repulsiveness and stench of our miserable offenses, the profound reality of our sinful natures are seen for what they *really* are, undeniably and objectively. In secular terms, it is "looking at oneself in the mirror" and seeing the awful truth. This is in acute contrast to the awesome truth of God's utter holiness, His perfection, and consuming love.

"O Lord, thou knowest" is a brief summary of the Collect for Purity, "Almighty God unto whom all hearts are open, all desires known and from whom no secrets are hid." Of course, to see our sins only in this light would crush us, "the memory of them is grievous unto us, the burden of them is intolerable." Thanks to God's mercy we can finally see, as Jeremiah did, that it is only because God knows us in such nakedness and guilt and with such perfect judgment, that He can deal with us honestly and thoroughly; thereby chastening



and moulding our stubborn rebellious natures into pliable conformity to His will. This judgment of God is absolutely necessary for our stability and security. It is perfect. There would be chaos without it.

It is because of the realization of God's mercy, his love and forgiveness, that the convicted soul takes a "new lease on life;" this is *stage two.* With it comes the first flush of enthusiasm and gratitude. He has been called by God out of sin into forgiveness. The realization of this calling is so unbelievably good, and so obviously undeserved, that the soul bursts with joy and thanksgiving. *Why* God should call us gets lost in the background. He did. It's too good to be true, but it *is* true, nevertheless. Of this honeymoon period, this joy of being called out of the lostness of the world with its mire of sin, into a way of life that makes sense, Jeremiah reflects, "Thy words were found and I ate them, and thy words became to me a joy and the delight of my heart; for I am called by thy name, O Lord, God of hosts."

Of course, honeymooners must always return from their state of abnormal bliss to the demanding realities of life's common cycle. God calls us and sets us apart from the un-Godly and ways of the world, but not out of the midst and life of the world — a world in which God's love is operative and His people are blessed, but a world also where He is ignored and resented; a world which seethes with hostility and resentment; where self advantage and aggression are the norms; where blindness and indifference see good in the wrong and wrong in good; where to witness for God is still the way and end of the Cross; where the truth is still rejected and crucified.

Of this world Jeremiah experiences the pain of alienation, and his first reaction is to become grieved, despaired, and overcome with self-pity. "Woe is me, my mother, that you bore me, a man of strife and contention to the whole land." He would long for those early days when the joy and newness of God's calling was thrilling and stimulating. Now he cries out in his prayer, "O Lord . . . remember me and visit me and take vengeance for me on my persecutors. In thy forbearance take me not away; know that for thy sake I bear reproach." His commitment is being tested. It is suddenly required that he grow up toward God; that his knowledge of God, (his salvation) is not *just* for happiness and peace, not just for himself. On the contrary, there is suffering ahead; intelligent and persistent opposition in the midst. This calling, this commitment, this new life with God is troublesome. Forgiveness is the beginning not the end. Now comes sacrifice. Now comes loneliness. Not the superficial loneliness of the world which is insulation in space but the deeper-suffering of spiritual loneliness which is isolation of the soul, of standing alone with a piece of God's truth—which will not be accepted, but cannot be denied.

Jeremiah is still in the early stage of religious development. You can often tell the newness of conversion by its moralistic bent and zealousness. It is the dreaded period tinged with pride and self-righteousness. It is passionate and quick to judge. The evil of the world is denounced, heretics are spurned, and apostates are avoided as hopeless. Religion is sometimes a long-faced, a serious business. Jeremiah says, "I did not sit in the company of merrymakers nor did I rejoice; I sat alone because thy hand was upon me, for thou hadst filled me with indignation." He had not realized that while God had enabled him to grow beyond his people, it was not His will that he grow apart from them. God has never supported those called to sit apart from the sinful world in isolated holiness — a separated Church is the chiefest sin to which we all contribute.

The *third stage* of growing up toward God is the most critical period of all and it's rough going. It is here that so many who are called fall away and are drowned in the shifting waters of the spiritual life. They have been called but they fail to become chosen. This struggle comes slowly and unannounced, but with inexorable power and treachery, like a huge ocean breaker coming up from behind over our heads and casting us helpless on the shore like a sea-weed. The intensity of this struggle varies with each individual soul, but the reality of it is inescapable. "Why is my

pain unceasing, my wound incurable, refusing to be healed? Wilt thou be to me like a deceitful brook, like waters that fail?" Jeremiah wants to know, "What gives, God? What have you handed me? You called me, saved me, gave me strength and courage. I followed your guidance. You wanted me to serve you, to witness for you, to preach your word to the unsaved. You hounded me and I gave in! Now why do you torment me? Why am I made to suffer a worse state than before I knew you? Is this the price of serving you? Is this the way to treat a servant? Are you like those deceitful prairie rivers that either provide too much water by flooding crops to death in a flash storm, or else run bone-dry of any sustaining water just at the time it is most desperately needed?" Jeremiah has become saturated momentarily with doubt. He's had a stomach full of trouble and he's beginning to wonder whether it's all worth it. It gets so bad, he not only doubts God but criticizes Him. He wished he'd never been called.

The *fourth stage* of our outline comes in the Lord's answer to Jeremiah's prayer, and it comes as a shock, as much answered prayer does. But it is a necessary shock. God is infinitely wise, and most of us know something of the jolts in life through which He can teach us; for we learn from the struggle of failure rather than the smooth-running of success. But what a shock to a man certain of God's calling, to one who knows he has been saved, to have the Lord say, "If you return . . . I will restore you." "Return? But I did return to you and have never left. I repented. I've done nothing but your will since you first called." In this fourth theme of growth, the soul learns the hard way that sanctification is a process not an event—repentance is continuous—a daily affair—never ending. Repentance which is the most necessary ingredient in sanctification is not an attitude, or intellectual understanding; it is the result of a living relationship with a personal God. As in marriage, each day the love relationship must be renewed and maintained, so that the sun never goes down on wrath or separation. And much more so with God is the daily responsibility of love; repentance, forgiveness, reconciliation. It is a long, hard but glorious journey, and as Jeremiah discovered, there is much yet to be done. Few of us are ever ready to face our maker. Jeremiah stands in need of more cleansing; there still remain within him the ridden deceits of pride, self-will, self-righteousness. These had led him to think that he could remain separated from the unrighteous and unbaptized; that he could stand aloof in censorious judgment of the ruthless and the careless merrymakers. He forgot that his calling was to work in the midst of sin and proclaim the Word of God to an "adulterous and sinful generation."

And so you and I think about it. You and I say we have no such depth of apprehension as this to go by. We are not prophets or kin to these great Godly figures in history — in the sense that God has called us to his redemptive work on such a world-shaking scale. Few of us have heard the voice of God ringing as clearly in our hearts and minds as did Jeremiah, "I will restore you and you shall stand before me . . . you shall be my mouth." We haven't shared Paul's experience of being stopped cold in our tracks with a light from heaven flashing about us. Our faith didn't come with thunderbolts. You and I don't feel disturbed about having to stand alone before the highest courts in our land and defend before all bishops and the President of the United States the small piece of God's truth we may possess. On the contrary, our call from God is a firm nudge at best. Our faith is pretty feeble. When we measure it against the span of our life on earth, we're like little skiffs tossing about in a stormy sea. We have only a glimpse to go by and this isn't too steady at times. As Luther said, "but still our ancient foe doth seek to work us woe," and he does. Unless we are grossly ignorant, we feel confronted with a tremendous mystery, and the more we learn and grow, the more we come to realize something of God's holiness and transcendence — the awesomeness of His majesty. This is why we worship. The more we live with Christ, the more we see how distant the goal is and how far we are from it. We're *more* ready for the beginning of Jeremiah's prayer, "O Lord, thou knowest, remember me and visit me."

Nevertheless, we *are* called, all of us; and as St. Paul said, we must "press toward the mark." God demands your and my response, each in keeping with whatever light He has given us to go by. God's grace is a free gift and no one is without some of it whether they are aware of it or not. We must exercise whatever grace we have, be it ever so small. There is no escaping God's desire for our obedient trust and faith born out of true repentance. He will not have us go the way of an apostate world — of complacency and indifference, of religious illiteracy — but rather the way shown us by Christ. The Christian way is God's way, but it isn't easy. God didn't say it was easy, this Jeremiah learned the hard way. Christ says to us, "If any man would come after me, let him deny himself and take up the cross and follow me." This the vast multitude of today's world will not do any more than they would in Jeremiah's day. It wasn't easy to be faithful then. It isn't easy to be a Christian today. Even with what little you and I do know, we have learned that the life of the spirit, while essential — while a matter of life and death — is also precarious.

Jeremiah had allowed himself to think wrongly of his unique relationship with God. He forgot the words of God when he was first called. The Lord said, "But

ou gird up your loins, arise and say to them everything hat I command you. Do not be dismayed by them, lest dismay you before them." And this is what was happening. Jeremiah was being "dismayed before them" ecause he wandered from that first simple understanding and dependency. When the going got rough, he ightened, his pride swelled, and his obedience gave vay to discouragement. He sought separation and loofness. Alas, he says, "I mourn, and dismay has aken hold on me." And thus Jeremiah was to learn a greater depth of sin — That to be discouraged shows lack of faith and trust in God — it is disloyal and ngrateful. It is the opposite side of the coin of self-ighteousness. It was the token of disillusionment which is the ultimate consequence of self-will. He had forgotten his utter dependence upon God and that without God his word was nothing. He was so engrossed in the failure of the people to respond to *him* hat he forgot that only through God's power and commandment can His true word be communicated. Jeremiah was preaching *his* own word, his own ideas, not God's. Hence, the opposition, the unGodly was getting him down. He was a victim of his own hidden pride and self-reliance, and worst of all, self-righteousness. Yet, God is faithful. His promises are sure. He renews the call again and again. "If you return," he says, "if you repent once again and replace all your trust in me, I will restore you and you will stand before me. If you utter what is precious and not what is worthless you shall be as my mouth. They shall turn to you but you shall not turn to them . . . they will fight against you but they shall not prevail over you, for I am with you to save and deliver you." Once again through suffering, spiritual suffering, the Lord adds power to Jeremiah's witness; for the "Lord chasteneth whom he loveth."

This same experience in its varying stages is repeated in the record of other great souls down through history. Some we know about, but countless others are unknown to us. Most of them stood out best when God called them to witness and proclaim His word during particular periods of a distracted world. St. Paul on the road to Damascus was crushed before the majesty of Christ in a blinding encounter which later resulted in a dynamic apostleship. St. Augustine endured the life-changing conflict of God's persistent hounding until he finally surrendered completely to Christ and His Gospel as proclaimed by the Holy Catholic Church. So with Luther, we have the inner rugged torment of a soul pricked by God's voice in his conscience, so that alone against the cries of a degenerate society and corrupt Church, he took his stand in unshakeable loyalty to the truth of God as revealed to him. These are but three akin to the spirit of the great Jeremiah.

God knows it isn't easy, it has a price, therefore He gives us the power to do it. Not because we deserve it or are capable of it, but because we are not capable of it and would not have it otherwise — simply because it's His nature to love us and desire us to be in partnership with him. He called us while "we were yet sinners," and with this call He promised great joy and hope beyond our suffering. We are not to despair or refuse to serve him because of struggle and discouragement, or because so many indifferent people around us are rejecting His call and resenting the fact that we *have* responded; that we have committed ourselves to Christ, His Gospel, and His Church, and will stand by this commitment.

Jeremiah had not Christ to go by; the Cross was merely a foreshadowing in the Old Testament and, as his prayer indicates, his spiritual suffering and religious despondency was great. *We* have Christ and the witness of the Apostles and saints in all generations to nourish our weaknesses. We have the power of the Holy Spirit poured out "on *all* flesh." Paul's declaration in the eighth chapter of Romans might well be the answer to many of our prayers:

> *"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written,*
>
> *'For thy sake we are being killed all the day long; We are regarded as sheep to be slaughtered.'*
>
> *No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."*
>
> (Rom. 8:35-39 R.S.V.)

THE ANSWERS TO THE QUESTIONS OF A WAYFARER

And the Lord says to His people
Make ready for the time grows short;
Evils shall beset you but fear not,
Know the truths I have shown you;
What I did you can do and more.
Search and the truth shall keep you in the light;
Let my Holy Spirit lead you.
May your prayers pour forth without ceasing
For the time has come when men must start the harvest.
Few will come; man will wait,
Hard are the hearts of men;
For they know not God but want their own choosings.
Labor wisely; follow my leadings.
My blessing will pour forth upon my Children of Light.
Fear nothing; trust in me.

—*Margaret Tiffany*

Dear George . . .

By the Rev. Ivan S. Gamble
First Presbyterian Church, Prince Rupert, B. C., Canada

Thank the Lord for a friend like you! I certainly appreciated your long letter to me. It was very interesting, and after I have taken a few quotations from it, I will return it to you. Thanks very much for sending it to me, as a lot of it strengthens my belief. I was also pleased to learn that you have shared in the glossolalia, as you know what I am talking about. And if that be so, and if my reasoning is right, then you have truly the infilling or baptism of the Holy Spirit.

I think you are right when you say that I should not have hidden this gift. I talked about it to Dr. ——— during my studies, and he was courteous. I was afraid to speak about it to Dr. ——— because of his sort of belligerent attitude towards the manifestation. He also doesn't like anyone to differ with him. Also, I felt he might begin to psychoanalyze me. Yet it is a very intimate, personal thing. How many people have you explained your experience to? I confess there might be a bit of persecution complex in my sermon and article. I freely confess that I am still a sinner with many deficiencies in my personality. Yet, on the other hand, this attitude of opposition is also based on observation. Since the beginning of the Pentecostal Revival about the turn of the century, the glossolalia appeared in many of the large denominations. When this happened, those who manifested this phenomenon were either directly excommunicated, or were frozen out by the church's attitude. More recently, when a large number received this experience in an Episcopal Church in Van Nuys, California, even though there were no tongues in the regular services of worship, yet the Minister was forced to resign, and the Bishop forbade any more speaking with tongues under Church auspices. I am truly sorry, George, if I have underestimated the integrity of my fellow Ministers. Yet if I have erred in one direction, I think that you may have overestimated the broadmindedness of our ministers.

You see, I was in a dilemma. I was convinced of the reality of my experience, and I was also convinced that the Lord led me into the Presbyterian Chuch in Canada. It was only after I had strong evidence that the Holy Spirit was moving in the Anglican, Presbyterian, Lutheran and Baptist, as He had in the Pentecostal Churches, that I opened my mouth to speak. Since I have made the stand, there has been a new sense of relaxation, of peace and of power. I hope to conduct a lively dialogue with my ministerial brethren so that I can "prove all things and hold fast to that which is good."

While I appreciate your comments on my personality, I would hesitate to attribute my experience to my "essentially mystical nature." No, George, I don't think that is true. That would make the reception and operation of this gift depend on a kind of merit. And truly the Gifts are of grace and not of merit. In fact, this attitude, or one closely related to it kept me from receiving the Gift of the Spirit. I unconsciously felt that it was a reward for good behaviour, and found as a great stumbling-block the fact that others received this experience who were neither mystical in nature nor conspicuous in the manifestation of the fruit of the Spirit. Yet neither the Gift of the Spirit nor the gifts of the Spirit are given on the basis of our personal holiness. Gifts are received in a moment; sanctification and the development of the fruit of the Spirit takes time. Unfortunately, many feel that once they have "talked in tongues," they have arrived!—whereas in truth, they have just begun.

Things happen in strange ways! I made inquiries of the Episcopal Society in California. I was sent a copy of a book which they said closely resembles their experience. Upon reading it, I discovered that it was written by the evangelist who conducted the meetings in Winnipeg when I received the Baptism of the Holy Spirit! The one I mentioned in my sermon. I am sending the book to you, and I want you to read especially two chapters. The first is entitled, "Reasons why the Holy Spirit could not be given on the basis of our personal holiness," and the second is "Tragedies of Holiness Basis Teaching." It was through the logic of this book that I was led out of the wilderness into the promised land of God's blessing. It was only after I learned that the Gift would not come to me *because* I was as you put it "a poetic, affectionate, emotional, musical sort of a guy," but because of the grace of God and through faith alone, as a gift. (I hope you will read the whole book. It was written by a Pentecostal for Pentecostals. I agree with much that he says, and I am sure that this book will help explain to you my viewpoint and the outlook of The Blessed Trinity Society in Van Nuys. You see, in Acts, apart from the initial outpouring on the Jews at Pentecost and the Gentiles at the home of Cornelius, the Holy Spirit was mediated through the laying on of hands. Acts 8:17, 9:17, 19:6. Perhaps this is one of the "means" that is biblical and we need to take more seriously. It might explain the origin of the laying on of hands at confirmation.)

Although I mentioned that the Spirit distributes the gifts of the Spirit "as He will," I wouldn't altogether agree with you when you remark that "God wills this and it is not for man to seek this or that manifestation." In fact Paul tells them to seek the gifts, but to

ave as the aim the edification of the Church. He says, *Covet earnestly* (be zealous for or after) the best ifts" I Cor. 12:31, "Follows after charity, and *desire* the same word as is translated 'covet earnestly' above) piritual gifts." "Even so ye, forasmuch as ye are zealus (same word again) of spiritual gifts, seek that ye hay excel to the edifying of the Church." I guess we vould have to use Dr. Hay's word "synergism" to decribe the work of the Spirit and the work of Chrisians. He wills these gifts; they earnestly seek them.

I also take very seriously the "more excellent way," but just what does it mean? Is Paul saying, "If you vant to stay in the kindergarten and play with the gifts you may enjoy yourself and have a lot of fun, but as for me, it is my intention to grow up. Love is ll I need." Now this is no doubt a caricature of your iew, but it represents so many's that I have to mention t. So many refuse to see the positive things that Paul nentions and are quick to throw out the baby with the bathwater. Paul was not arguing for an either/or, but for both/and. Did Paul, in the opening verses of Chapter 13 say that tongues, prophecy, knowledge, giving to the poor, and being prepared to lay down our lives for our faith are relatively of no value at all? No! He is merely saying that love should be the power which operates them. Obviously he who bestows all his goods to feed the poor, benefits the poor, but if the donor is not moved by love it profits him nothing. If Paul's argument was that the gifts of the Spirit are relatively unimportant, and that all we need is love, then Chapter 13 should have come at the end rather than in the middle. Note that Chapter 14 following the love chapter begins, "follow after love *and* desire spiritual gifts."

You mention in this connection two other persons. You may feel that the experience that you and I had is genuine, whereas that of the others you mentioned is false. Now we all recognize that there is a false speaking in tongues, yet we should be careful to distinguish between a manifestation of a false and spurious gift, and the *abuse* of a *true and genuine* gift. In these three chapters, I can find only one verse that warns of a false gift, namely 12:3, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed." All the other corrective verses speak of the abuse of a true gift. I think it is quite possible that these other persons have a true gift, but that they *also* need "the more excellent way." I don't think we can always judge the genuineness of the gifts of the Spirit in a person by the quality of the fruit of the Spirit that he manifests. Gifts are of grace and are received in a moment, whereas sanctification is "the *work* of God's free grace" and takes time.

It is possible, that the situation at Corinth caused Paul to speak of things of which he was reluctant to speak. On the other hand, these things may have been so common that they were taken for granted. Was Paul also reluctant to speak about the Lord's Supper? This is the only other epistle where this is dealt with. We do know that they were familiar with speaking in tongues at Jerusalem, Samaria, Caesarea, and at Ephesus, and the six Christians who came with Peter to the home of Cornelius were from the congregation at Joppa. It's hardly likely that they were all present on the Day of Pentecost. I know that speaking with tongues is intensely personal, yet if they were meant to be exclusively so, why was there such an open display of them at Jerusalem, Samaria, Ephesus, and Caesarea? I would hate to live in a world where everyone was exactly like myself. My whole desire is not to make a bunch of "Ivans." Rather it is the desire to bring all our experiences into conformity with the Word of God. And if High Anglicans can share in this experience and still remain High Anglicans, I don't see why "simple Presbyterians" can't do the same.

I was going to wait and write you after I went down to the Minister's Conference next Tuesday, but I may drop you another line anyway. I surely appreciate being able to write to someone who will give my ideas and thoughts a truly sympathetic hearing. You mentioned that you wish you could go away and be at ease in Zion and enjoy the luxuries. Actually, one of the prophets says "woe to them who are at ease in Zion." I think there is a difference between being at ease, and being "refreshed" and "at rest." My experience of speaking with tongues has not been an armchair experience. It is when I am wrestling with a sermon, perhaps between point two and three that the conviction of the meaning of the meaning of the words takes hold of me and I speak with tongues. Often I just keep on typing. Or, when I have visited the home of a sick person, or a family in trouble, as I drive home a sense of burden falls on me and "knowing not what I should pray for as I ought," the Spirit helps me with a deep agony of prayer in tongues. In other words it is when I am in the battle for the Lord that I am refreshed and given rest. Perhaps that which was once so meaningful to you could be so again as you drive in your car, as you work in your office, as you ride in a plane. It could be just the thing to pour oil over the machinery of your working day. I have not found speaking with tongues so much a hobby that I enjoy at my leisure, as a good pair of gloves with which to battle the world, the flesh and the devil.

I read somewhere that you are going overseas to a conference. I hope you have an enjoyable time. You will do your church much good. God bless you.

En agape,
Ivan

10 Commandments

By the Rt. Rev. Chandler W. Sterling
Bishop of Montana, Helena
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The church's mission in mid-century is greatly in need of serious re-examination and subsequent adjustment to the hard facts of these latter days. This land in which we live was successfully colonized and developed by those who adapted to the conditions of life as it had to be lived if they were to wrench a living from nature. Those who stubbornly clung to the humid land ways of the east and midwest in an attempt to twist nature's arm and force her to operate here as she did in other climates, lost all they had and did not survive. Those of us who are native to this land know full well that the price of succeeding is to adapt. Adapt or perish became the cardinal rule of survival in a land that was not going to yield her increase except according to her nature. The same principle applies today in the life of the Church. We, too, must adapt to the deep spiritual needs of today's generation and meet them as the Church has always done when She has been aware and awake to Her children's necessities. There are many demands upon the Church if She would meet the spiritual needs of this generation. Here, therefore, are the ten New Commandments for a Church that will face a disintegrating world and attempt to apply the healing power of the Gospel of Christ.

1. The Church must place the Faith and Practice of our Apostolic ancestors first in Her interest, thought, and action among the people.
2. The Church must face the opposition between her God-centered demands and the demands of a modern society, whose ways and thinking are man-centered. She must expect and anticipate losing those persons who are hangers-on — the nominal Churchmen, and those who are easily offended, but She will win new adherents who are alienated by our present timidities and compromises.
3. The Church must accelerate even more Her teaching on the nature of God and man as creature and servant of God. We must teach in such a way that people are confronted with a definite personal commitment to God which shows itself in a unique way of life consistent with our Lord's teaching.
4. The Church must continue to examine and intelligently improve Her corporate worship of God and the private prayer of Her people by abandoning all forms of worship that have become meaningless because of man-centered content. The Church's worship must consist in adoration of, and entrustment to, a God which is external to the worshippers and above things human.
5. The Church must realize that while foreign Missions are of command, they are ridiculous unless every congregation sets out to do something about its own condition first, and then about its own community.
6. The Church and Her congregations must cease all attempts to conceal from Itself and the world the smallness of its achievement. She must debate less and produce more. She makes extravagant claims and remains ordinary. This must cease.
7. The Church must come to realize that the evangelizing of the world, involving the conformity of man's conduct to Divine Will, is the laymen's job. The Clergy exist to train and empower the laity. The latter must do the work, because the very nature of the Priesthood militates against it.
8. The Church must insist not only on a better type layman, but one who will allow the Clergy to be Priests of God and not to be expected to do the laymen's work. Our Clergy must no longer be overworked and unemployed — over-worked in areas for which they are not trained and for which there is no vocational requirement for them, nor remain unemployed in areas for which the Church has wisely trained them.
9. The Church must make it plain that She does not regard Her properties, organizations, and enterprises as ends in themselves, but as means of restoring God's children to a right relationship with Him.
10. The Church must eradicate from Her life and fabric all the left-overs from Respectabilianism— rid Herself of the curse of Racism, the tragedy of cast-consciousness and remove completely the idea that the Episcopal Church is for the elect of the community and the world. She must stop trying to spell G-O-D with the wrong blocks and restore the Church to Her rightful place in society, wherein She will not have to sit at the side of the road begging for existence and dependent on the casual gifts of time and money, but is made free to stride across the world on the ministries of Her risen Lord.

for the CHURCH

The Church in America in our generation has undermined its foundations by throwing a discreet veil over human sinfulness and over the supernatural power of God, and yet, in spite of these things, here in Montana we have somehow made some effect in raising the Church from Her deep sleep. In spite of the fact that a large part of the Church has done away with miracles and relied on its own resources and has denied the reality of God, we are beginning to stir.

There is still present among us an anxiety to please instead of an eagerness to learn and a desire to teach. We are still trusting in our organizational and institutional capacity, and yet in spite of all these things, there is a new life stirring.

For the past hundred years, we have been largely occupied in turning the Christian religion into a loosely knit group of private chapels, which have been used as a place to extend a morality, a social behavior, and a piously cultural way of life, tinged with local ceremonial additions—and all this with a growing neglect of the things of the Spirit.

Much of our thought has in it the idea that as we ascend the ladder of good works, God is looking down from the top, waiting for us to arrive. Too many of our people suffer from the illusion that we make ourselves so lovable that God can't help Himself. We are still seeking too avidly for our own preservation at the cost of conformity, the development of the organizational, the desire to debate rather than to act, the pedestrian in casual worship, and its sentimentalized morality. There isn't enough of the religious in the Church for the task; however, there is a way that our world and our civilization can become humanized and the dignity of the human soul restored. The Church can again become truth-centered and God-centered. This can happen if enough rebels must always expect to pay. There must be a raising up of those who will seek for those things which just now the crowd does not seem able to understand.

Even though I profess and work at being a Christian and a Churchman, I see the faint heartedness of those who constitute today on earth what God intends to be the Militant Body of Christ. For all, I cry aloud for the sack cloth of repentance and of begging the Lord for pardon, yet I do believe that the Church will survive all this, and outlast the Mass-man as well. I cannot forget how time after time in the past, God has raised up the Church out of impotence as great as that manifest today; I cannot forget how time after time, God has rescued it from cowardice, compromise, and organizationalism, and has sent it forth to salvage men from the ruin of these things, with which the crowd is about to overwhelm the Spirit; nor have I forgotten the cost of such restoration; this, the faithful have never refused, those numbered with the saints through the ages, the noble army of martyrs. The fire is coming, and I am genuinely confident that the Church's children will come to their senses in time and again accept the fire without flinching, and come out purged and refined as men and women of the Spirit.

I do not hide from the fact that the Church at the moment may well be accused of being cowardly, complacent, conceited and sycophantic. This must first be admitted and paid for. Until then the Church will continue not to be hated, but to be ignored. The past is presenting its bill in our day. As over and over again in the past, this I know, God, the Holy Spirit will come, lighting with flame as of fire painful but purifying, coming like a rushing mighty wind, filling all the house. God send that day and soon, that man may again be freed from bondage to himself and to the organization and to the crowd, and to his great convictions about little things, and once again have the courage to throw off the shackles which are strangling and suffocating the Spirit of God in the lives of His children.

For in the Hand of the Lord, there is a Cup and the wine is red. It is full mixed and He pours it out to all who will drink.

(Reprinted in tract form. See inside back cover)

May we PENTECOSTALS speak?

Reprinted courtesy of CHRISTIANITY TODAY, *Washington, D.C.*

By Jack J. Chinn

The Rev. Jack J. Chinn has served as Director of Christian Education for the Pentecostal Church of God of America with national headquarters in Joplin, Missouri. At present he is a missionary-teacher in the Republic of Haiti, West Indies. He received the B.A. degree from Southern California College and the B.D. degree from Berkeley Baptist Divinity School.

"I AM A PENTECOSTAL!"

In many Christian circles the very mention of the name causes the erudite to react as did the philosophers at the appearance of Paul on Mars Hill: "What will this babbler say?" (Acts 17:18). In fact, the Pentecostal is classified by most of the Christian world as a fanatic who is guilty of behavior that is neither sane nor spiritual, and who holds to a doctrine of emotionalism centered in the expression of "gibberish" that could not possibly edify a Christian saint.

Meanwhile, the Pentecostal experience is having its effect upon men, and the discovery by a minority of persons of the dynamic of God's spirit moving in human life is keeping alive the consciousness of an active God in this degenerating world.

Appeals are being made in our Christian society for more positive teaching on the activity of the Holy Spirit. It is because of such appeals that I am attempting to speak for my Pentecostal brethren, who feel that their views have been widely misrepresented and distorted by both the liberal and conservative wings of Christianity. We believe, in truth, that our theology is biblical and orthodox, even though our representation in the theological field is decidedly weak. It may be another decade before the Pentecostal faith can be set into a systematic theology. In clarifying some of the issues relating to our faith in God's spiritual activity, however, we cannot gain a hearing until we have first slain the giant of prejudice.

Today the subject of evangelism is being discussed everywhere by Christians. Pentecostals know something about evangelism. We believe that evangelism is one of the orthodox doctrines that has kept alive what little life we still have in the Christian world. We have seen men of God such as Billy Graham bear the brunt of systematic opposition to mass evangelism from those who advocate a more "realistic" approach to converting the human heart to God. In the "seat of theology," Berkeley, California, where I studied during the 1958 "Crusade," it was evident that the Graham type of evangelism was not wanted. The seminaries preferred to segregate theology into separate departments as a subterfuge to eradicate the conservative viewpoint. They preferred to devise a "special system of semantics" to further the doctrine of a "realistic" theology for modern man's needs.

The contention that such "realism" is stimulating and intellectually superior, while orthodoxy is unimaginative and vapid, is a fallacy. One proof of the validity of a theological viewpoint is in what it produces. The masses will not profit by a systematic theology that caters only to the intellect rather than to the whole man. The outpouring of God's Spirit in these last days is a religious awakening that is giving stimulus to a spiritual hunger. Intellectuals have had their opportunity in the last century to prove what *man* can do; now there is a theology emerging that is proving what *God* can do.

NOT BY MIGHT, NOR BY POWER

The apparent lack of dialectic on the part of the Pentecostal stems from two basic reasons: First, Pentecostals are comprised largely of Christians whose backgrounds do not furnish them with equipment for philosophic argumentation. Secondly, they recognize that there was wisdom in the injunction given by God that avoidance of words to no profit would increase their godliness (II Tim. 2:14, 15). The reluctance has been shared by many in our ranks who are well qualified to deal with the subject of the moment. However, because of the failure of modern theologians to prove themselves capable of dealing with one of the most important theological issues of the last 19 centuries, namely, the activity of the Holy Spirit in this dispensation, the task falls to us of lesser minds. The challenge is given to us to articulate what most Christians view as a fanatical experience of an unpopular sect.

The apostle Paul's apologetic for avoiding philosophic excursions was that he should not give the impression that knowledge through speculation could be substituted for knowledge through experience, "lest the cross of Christ be made of none effect" (I Cor. 1:17). We shrink from dialectic, but not for lack of reason for the hope that lies within us. On the contrary, those who challenge the validity and necessity of the Pentecostal baptism into the Holy Spirit will not heed Scripture; rather, they demand of us a rational explanation for the super-rational reality that enters into a believer's soul. We cannot so reason any more than Paul or the other apostles could. If we resort to argument alone in an effort to convey the reality of

od's activity in the human soul, we tend to make the oss of Christ of no effect.

Pentecost is almost synonymous with "tongues." The opular modern view of the ecstatic equates it with Corinthians 14:14 and then casts it aside as someing to be abhorred. The classification of all ecstatic tterances as useless is a rejection of God's gifts to the hurch. The failure on the part of many to distinguish etween "initial" and "subsequent" manifestations of e Holy Spirit's activity has tended to cause a turning way from that which was unequivocally set in the hurch as an essential function of spiritual edification.

The Christian who persists in refusing to acknowldge the Pentecostal experience (Acts 2:4) can never e persuaded with argument alone any more than a erson can be persuaded to become a Christian by rgument alone. Faith is the victory and becomes the ssential motivation which enables an individual to elieve that what happened at Pentecost (Acts 2:4) nd later on in the streets of Jerusalem (Acts 2:6) vere two distinct acts, one giving evidence of an *initial* nfilling of the Holy Spirit (Acts 2:4) and the other subsequent manifestation of the *gift* of tongues to onvince the unbelieving (Acts 2:6-11).

THE DEVIL IS NOT ASLEEP

We Pentecostals have as much, if not more, error creeping into our camps as any other group of believers. The only explanation we have is that whenever God's Spirit moves, Satan sets up his counter-measures with actics of delusion and false doctrine. Our camps have been decimated by his forces. Yet, despite such adversity, statistics reveal that Pentecostals are the fastest growing *evangelical* force in the world today.

The first thing Satan does is to attack the mind of the seeking Christian by planting fear in his heart. If he can prevent the Christian from seeking a more profound experience with God, then he can defeat Christ's cause.

Jesus said in Luke 11:11-13, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how *much more* shall your heavenly Father *give the Holy Spirit to them that ask him?"* If the devil can keep the Christian from asking God for more of His Spirit, he will be able to trick, deceive, and defeat the Christian society until it becomes so insipid and wordly that it has no life-giving appeal. It will topple over into dead orthodoxy or revert to a rationalistic religion that can never have appeal to the masses in our world that are finding themselves in a spiritual vacuum which is rapidly being filled by the anti-Christian forces or international communism.

AS THE SPIRIT BLOWS

If there ever was a time when the people of God should seek a Holy-Spirit outpouring it is now in this fast-changing world! Perhaps if the evangelical churches had not been so fearful of spiritual exercise and had exerted proper teaching and discipline, there would not have been the necessity for a Pentecostal Movement, so-called. Nevertheless, the reaction of the formalistic against the free-moving of the Spirit established barriers. Pentecostals are not such merely because they demand liberty to allow the Spirit to move as *he* wills nor because they desire to bask in the ecstatic experience of tongues. Neither are they justified in laying claim to any special endowment that would appear to lift them above their brethren as superior Christians; God forbid! Pentecostals are such because they have had an experience in the Holy Spirit that has revolutionized and challenged their lives. The experience has indelibly imprinted the necessity for evangelizing the world while there is yet time.

Acts 1:8 is the motivating basis for our existence: "But ye shall receive power, after that the Holy Ghost is come upon you: *and ye shall be witnesses* unto me both in Jerusalem, and in all Judea . . . and unto the uttermost part of the earth." If we Pentecostals cease to function in this capacity, may God write "Ichabod" over our door! ✝

FROM THE TOMES . . .

The following is an excerpt from the book *Doctrine in the Church of England,* a report of the Commission on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922 and printed by the Society For the Propagation of Christian Knowledge.

> "Participation in the Holy Spirit is set forth in the New Testament as the distinctive mark of Christians, which separated them off from the surrounding world; in the Christianity of Apostolic times the experience described as that of 'receiving the Spirit' stands in the forefront of the Christian life, at once as the secret of its transporting joy and power, and as the source of that 'victory' of 'faith' which could 'overcome the world'."

Concerning the gift of tongues, the Rev. J. R. Pridie, Vicar of Ham, Surrey, Sometime Chaplain of Clare College, Cambridge, in his book, *The Spiritual Gifts,* writes as follows:

> "To the Ephesian Christians it was proof that they had received through the laying on of hands the same gift of the Holy Ghost as the apostles themselves received at the Pentecost. In St. Peter's account of the conversion of Cornelius the same evidential sign brings to the Church in Jerusalem the conviction that the Gentiles were also called to be heirs of the Kingdom."

Private Line

By Sara Luce Algente

Hello? . . . Oh, Hi, Marge. How are you? . . . Fine thanks . . . Betty? No, Marge, I'm afraid that Betty can't come to Judy's party tonight. I'm keeping her home for a few days until she snaps out of this religious kick. It's been far too long since she has been disciplined and that's probably the reason for all this nonsense . . . What do I mean? Oh, pardon me, Marge; I forgot that you have been out of town for a couple of weeks. Well, you missed all the excitement! There's quite a scandal down at St. Elmo's. It seems that about half of the YPF, you know, the Young People's Fellowship? Well about half of them got "saved" last week and there is all kinds of uproar . . . What? . . . "Saved." You know, like from drowning, only these kids got "saved" from their sins! . . . Well, sure, Marge, that's what's so silly about the whole thing: what kind of sins have those teen-agers committed? They all come from the best families in town; even the fellows in the group are real nice . . . Oh, yes, we know how it all got started. It was that new curate, Father Mason . . . yes, the young, cute one. I should have known that he wasn't up to any good the first time I spoke to him . . . How should I have known? Well, it was at coffee hour after his first Sunday at St. Elmo's and I went up to him and introduced myself and told him how glad we were to have him here and I said that it must be quite a change to come from a slum parish to St. Elmo's. He thanked me and said that he was happy to be here. Then he said something funny: he said that it would be interesting to try to convert the country club set! Of course, he was smiling and I thought it was a joke, but now I don't know . . . You're right, Marge; it wasn't very Anglican. His first sermon should have been a tip-off, too; all about having a personal relationship with Jesus. How did he put it? Oh, yes, "we must each work out our own salvation with fear and trembling," I think it was . . . Yes, that's true, Marge. After all, why do we *belong* to the church and why do we *do* all the things that we do? And then to be told that it isn't any good to have been a life-long member of the church and the Directress of the Guild for three years and all those committees! *That* certainly isn't Anglican! . . . I'm sorry, Marge, I got carried away with just the thought of it. At any rate, Father Mason must have been telling this same sort of wild thing to the YPF because, all at once, most of them "accepted the Lord Jesus Christ as their personal Saviour" (believe me, I know *that* phrase by heart) and they all started witnessing . . . Huh? . . . Oh, that's telling everyone else how they "found Jesus" and going on and on about how we should all "accept" Him until Fred and I thought we were going nuts, I mean NUTS! Marge, you just don't know what it's like to have a religious fanatic loose in your house! . . . Yes, Marge, but that isn't all . . . Did you know that Tennessee Ernie has a whole album full of gospel songs? . . . Yes, dear, try listening to *that* for a few days. I'll surely be glad when she starts swooning over Ricky Nelson again. Even, God forbid, Fabian! . . . Yes, dear, by all means, keep your kids away from the church for a week or two, at least until we see how the wind is going to blow. Father Pierce is going to talk to the young man . . . Yes, he promised the vestry that he would try to reason with Father Mason and see just what can be done . . . No, he wouldn't promise anything more, but Fred was sure that he would either straighten him out or fire him . . . Oh, it is a shame, Marge. After all, he is just out of the seminary and has such a bright future if only he will stop this nonsense and be an Episcopal priest like he is supposed to be . . . It is odd, now that you mention it, Marge. This is not at all the type of man they used to turn out at the seminary. They have always been what I have always called "Church-Minded," you know what I mean . . . Yes, and good with the organizations and in family counselling and raising funds, and all that. At any rate, dear, until Betty gets over this Jesus kick, she is not going anywhere. This is the best way I know to straighten her out; you know how crazy she is about a good time. By the way, dear, did you hear what Helene Wilson did at the country club last Wednesday??????

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ARTICLES OF RELIGION

XI. *Of the Justification of Man.*

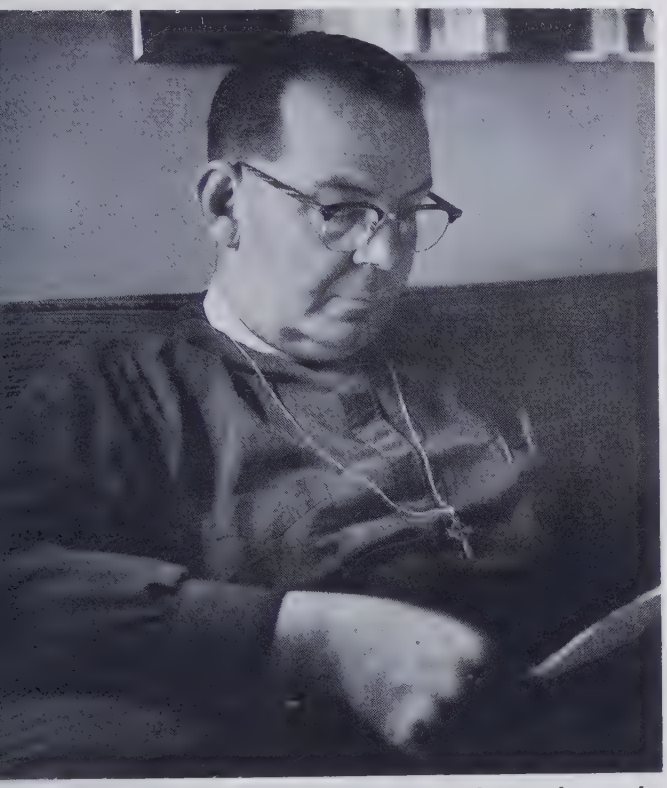
We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XIII. *Of Works before Justification.*

Works done before the grace of Christ, and the Inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

. . . for the LORD, He is God!

By the Rev. Allison Burbank
Director, Blessed Trinity Society



Two months before I was to graduate from the Church Divinity School of the Pacific and be ordained to the diaconate, I received word that my home parish, St. Mark's in Van Nuys, California, had been rocked with scandal. The church had split over the "cultish" practice of "speaking in tongues" and my rector and adviser and long-time friend, Dennis Bennett, was the leader of the "cult!" The news came piecemeal: half of the 2,500 parishioners of St. Mark's had left the church: the "cultists" were going to form a new church: Father Bennett was leaving the Episcopal Church to head this thing: no, a later report placed him in a tiny, run-down mission in Seattle. It was probably the only job he could get! Who would want a man who was so obviously doing the Devil's work?

I had been a member of St. Mark's for some years when the Lord called me to full-time service. At the time I was successfully active in my career with IBM and I had a growing family to consider. The decision was a hard one to make, so I went to Father Bennett for advice and counsel. I felt his advice would be sound and I had a great deal of admiration for him. With much prayer and thought, I made my decision, packed the family into the car and headed for CDSP. And now, just before I was to enter my new work, news like this came. It was heart-rending!

By the time I had been ordained a deacon and had assumed a curacy in a suburb on the other side of Los Angeles from Van Nuys, the furor had died and the smoke had cleared. Looking at the wreckage of St. Mark's, however, I was sure that this was all of Satan, or at least it was not of God and I stayed away from it!

There followed a busy time. My rector shared his ministry and his responsibilities with me and the parishioners were wonderfully friendly to me and my family. I finished out a very eventful year, now a full-fledged priest and in charge of the Christian Education of the parish. I was so happy to be in full-time work for God and ministering to His people!

Vacation time arrived in the latter part of June 1961, at the end of my first year in the parish. A leisurely trip up the West Coast to Canada had been planned and we were going to do nothing but see the sights and relax. The first day out, however, we met a couple, long-time acquaintances from St. Mark's, who had changed remarkably from the people they had been. These plodding, half-hearted Christians had become vibrant, dynamic Christians, alive with the Gospel and witnessing to Jesus Christ. They simply were not the same people we had known. We commented on their new personalities and they answered that this was due to their having received the Holy Spirit at the outpouring at St. Mark's. Even with this evidence before me, I couldn't accept what they had to say. They finally gave up trying to convince me of the reality of their experience and said, "Since you're going through Seattle, stop and talk to Father Bennett. Just take a little time to find out what this is all about." After much urging, I agreed to do so.

Several days later we met with other old friends who also wore new natures and the story was repeated. Yes, they had been baptized in the Holy Spirit and, no, I couldn't accept it, and, yes, we would talk to Father Bennett. Arriving in Seattle, we immediately sought out Dennis Bennett. At last we heard the entire story of the upheaval at St. Mark's from the man most affected by it and it was a quite different story from the versions we had heard earlier. Still, could so much confusion have come from a move of God or was it the work of the Adversary? Dennis invited us to come to his Friday evening "information" meeting and prayer meeting and to see people "filled" right in his church. Once more, I agreed, although rather reluctantly.

St. Luke's Church is not a large church and its parish

hall is in the basement. As we descended the stairs, we could see quite a crowd taking seats (we were later told that the attendance was over 200 and that the Friday night meetings regularly draw between 200 and 300). We were astonished at the near-capacity crowd! Was this the moribund mission we had heard of—the frozen Siberia of Dennis Bennett's exile? How many of our clerical readers would like to see 200 people at a Friday night service? I learned later that people come from all over metropolitan and suburban Seattle and from other parts of Washington state! All this in a mission which was on the verge of closing only a year ago!

The first hour of the meeting was spent in telling and instructing the people about the Holy Spirit, after which came a coffee break, then the regular prayer meeting. The manner in which people quickly came to prayer was impressive and the meeting followed closely the pattern of I Corinthians 14. There were hymns, tongues and interpretations and several prophecies. I found that, as Scripture teaches, it was all edifying and sincerely inspiring. After a time a few people left the room, then a few more. I thought nothing of it until we were approached by one of the parishioners who asked us to join her upstairs. She said that it was in the church proper that people went to receive the Holy Spirit and that we would "receive," also. I wasn't backward about telling her that I was not about to have any, thank you, but I did want to see what was going on, so we went with her.

We entered the nave. There were people kneeling in pews and at the altar: others were laying on hands and praying with them that the Holy Spirit might be received. I watched carefully for the emotionalism which was sure to erupt: perhaps some would shout or roll on the floor (I remembered vaguely hearing of "holy rollers"). As I looked on, several people began to quietly speak in languages that were completely foreign to me. There was no overt excitement or loud manifestations, but on the faces of those who were speaking in "other tongues" I could see joy, peace, contentment, discovery. Most were rapt or smiling; one man looked as the father of the prodigal must have looked when his son was returned to him. This thing didn't appear wild or fanatical as I had imagined it, but I still did not want any for myself.

Protesting at the foolishness I felt, I was induced to kneel and be prayed for. I knew it to be a waste of time: this wasn't for me. As I knelt I was told to turn my thoughts to the Lord and to relax a little by breathing deeply. I felt hands laid on me, heard prayer to God to fill me with His Spirit and felt peace and contentment flooding my being. I heard someone say, "Take a deep breath and speak whatever words the Lord gives you." I inhaled and began speaking a new language, a strange, primitive language. It literally poured forth and the Spirit gripped me in such power that I shook the pew for fifteen minutes. Swept up in the Spirit as I was, I still did not for a moment lose touch with my surroundings and I heard my wife Audrey, begin to speak, also, but more quietly.

When we stopped finally, we stared at each other, not believing what had happened to us, yet unable to deny the experience. As we looked at each other, the joy came upon us again and we once more praised God in the "language of the angels."

We left Seattle several days later, spiritually so much richer than when we arrived and all the long miles home we praised God in this new way. To this day we continue to pray in this way and the "peace which passeth understanding" has remained in abundance. Great changes have been wrought in our lives and we dwell on the heights, forsaking forever the depths. Satan has attacked us most cruelly since our return, but he is powerless in the Face of the Lord and before the Strength of His Arm. We praise God for His abiding Presence in the Holy Spirit, for "if God be for us who can be against us."

Our prayer today is that God might pour out His Spirit in ever greater abundance upon all flesh and that men may not be cold toward this move of God as I was. "Ask and it shall be given you; seek, and ye shall find; knock and it shall be opened to you." Praise God, that He will still dwell within the hearts of the believers just as He did in the Apostolic Age.

SPEAKING IN TONGUES . . .

(Continued from Page 5)

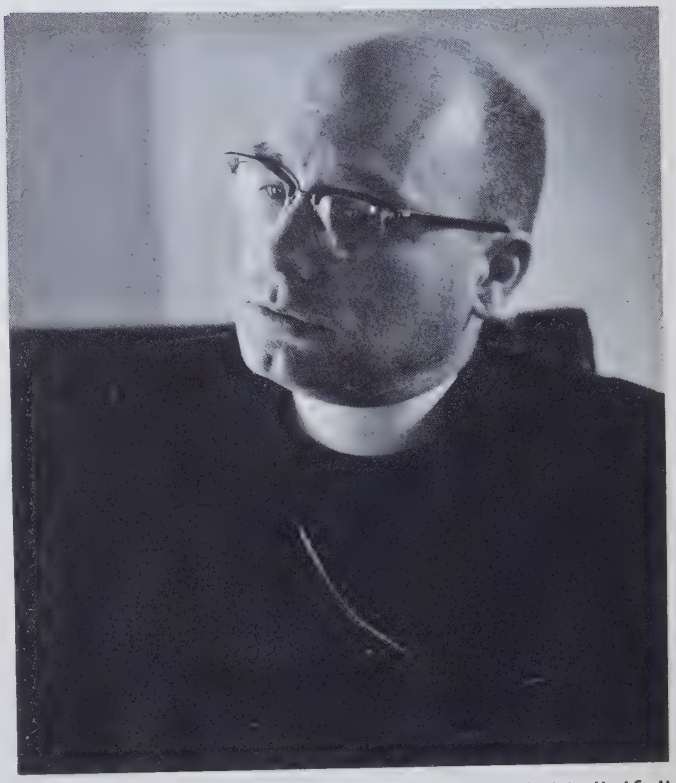
One evening last week, in an apartment motel in Van Nuys, seven Episcopalians of Father Bennett's former flock met together to await the coming of the Holy Spirit. Bursts of laughter from a television set across the courtyard invaded the reverent silence, but the two men and five women paid no attention, praying aloud from time to time for individuals in sickness or trouble and for "those who are resisting the outpouring of the Holy Spirit."

Suddenly it came. *"Da sheontee konomeki no sienti holay coriente no sheonte mees . . ."* said one of the women in a cool, musical voice. She continued for about a minute to utter these sounds, meaningless in any known language. No one glanced up or spoke. After a minute or two of silence, she "interpreted" what she had said: "The Lord thy God says unto thee that he is here in the midst of thee . . . When you pray, fear not. He is with you always, and his love surrounds you like a fleecy cloud. Thus saith the Lord." This was greeted by a chorus of quiet "thank-yous," then from another voice: *"Doyosi ki-i-yeno mayashi yekatona masi yano ma yenda ya kotano amsiki . . ."*

California's Methodist Bishop Gerald Kennedy dismisses the movement. "In the past there have been movements of this sort, but they never did the church any good." But Seventh Day Baptist Paul Henry, a lawyer of Fontana, Calif., speaks for many of the "spirit-filled" when he says: "It's only my guess, but I think it may be an outpouring just before the termination of this age."

Thanksgiving Day, 1961

By the Rev. Robert M. Harvey
Vicar, St. Michael's Episcopal Church
Ridgecrest, California



I don't believe that in my ten years in the priesthood have ever missed a clergy conference. I have always heduled my time carefully for the few days or a week hen I could join together with my fellow clergy and lk shop, whether it be the sharing of common diffiulties or the exchange of new ideas. Fellowship of is type has always meant a great deal to me, and the ncouragement received by being with others who face ommon tasks has always sent me home with renewed igor . . . for sometimes as long as a week.

It was at my most recent Diocesan Clergy Conferce (September 1961) that an unusual thing happened. From a group of clergy, numbering about five, began to hear an entirely new kind of sharing. I egan to hear of new experiences . . . new ways of the orking of God in their lives and in their parishes. What was this business all about? Something about eing Spirit-filled, they said. The gift of tongues . . . new language of praise . . . new life in parishes . . . ore effective prayer life . . . healings and all of the hings the Scriptures teach us should be taking place n our ministry. Now these men were some of my losest friends among the clergy of the Diocese. They ere reliable, solid, well-trained, and effective priests. (One was a newly-ordained Deacon, who by God's Grace was already talking about his experience with his Gift. Can you imagine that, said I, to myself.)

Then the question began to rise in my mind and heart. Could God use "jealousy" to bring me to the place where I could willingly receive the gift and infilling that my brothers in Christ had so obviously received? I left that conference truly "jealous" of the marvelous things that I had seen and heard. This was the beginning of my "ripening" for the occasion when I also would know such joy.

As I write on Thanksgiving Day, three days have passed since I received the Holy Spirit and the wonderful gift of a new tongue with which I have been able to praise God. Truly, I have experienced the most exciting and meaningful Thanksgiving of my life.

After hearing at the clergy conference, of God's Spirit being poured forth, I inquired of the Rev. Gordon S. Scovell, if he could tell me more of this "gift." He made an appointment with me, and we went to visit some members of the Blessed Trinity Society in the Los Angeles area. It was in Jean Stone's living room, following the familiar Liturgy of our Episcopal Communion Service, that hands were laid upon me by two of my fellow priests and a wonderfully Spirit-filled layman, and I received the glorious gift I should have known and experienced long ago.

I do not know yet where this will lead. It really does not matter, because God knows. This Thanksgiving morning I celebrated the Eucharist for the first time after being filled with God's Holy Spirit, and it was like reading an entirely new Liturgy, for the words I have always loved so much are now filled with a new and vital meaning. And in these few days, I have found new meaning in pastoral calling, in private prayer, in Scripture reading, in the reading of daily offices, and in the love of my family. This will continue. I know so well it will continue. In every moment of praise I am assured that this vital presence of the living God will continue to abide with me all the days of my life.

the HOLY SPIRIT and the *Ecumenical Movement*

THE BODY of Christ, His Church, has been marred almost from its inception by schisms and separations. Since the Reformation the founding of new sects has taken place at an accelerated pace. Today there are hundreds of divisions within the framework of Protestantism. The list continues to grow.

Although it seems impossible to adjust their differences and separation is the only thing the factions can agree upon, most separations are deplorable. The one thing that is unvarying in these schisms is this: the decision to divide again the Body of Christ is never of God. Man and his perversity must bear the blame.

In contrast there is a new trend toward reunification of larger segments of the Church. Witness the recent pronouncements of Pope John concerning the Orthodox communions and even more recently the Blake-Pike concord, which might well lead to the eventual merger of the Episcopal, Presbyterian, Methodist and United Church of Christ denominations.

All Christians everywhere should pray that the Holy Spirit will truly guide and direct the efforts of the men who are laboring to bring about these mergers. It is essential that God's will, not the ambitions of men, be done in the reunion of the Church so that the wounds in the Body will be truly healed. If the guidance of the Holy Spirit is not followed, the result will only be larger areas of scabbed-over tissue, hidden behind an unsanitary dressing of hierarchies and ecclesiastical rules of order.

In any reunion attempt, we must remember that the Body is not the new church buildings going up all over Suburbia. The real Church is the Christians themselves, the "ekklesia," the "called-out ones," the people chosen of God. Real estate, rigid formalisms and emphasis on dogmas are not fundamental to the salvation which is in Christ Jesus.

In contrast to the ecumenical efforts of men, the Holy Spirit is busy at this moment calling together a most diversified assembly of Christians, but He is not calling them into ecclesiastical union. Rather, He calls them together for a season of prayer, a time of fellowship, during which they gather power to witness to Jesus Christ. They then return to their own denominations and tell others of the saving grace which lies in the Lord Jesus and of the blessings which come from following Him.

Examine one of the Holy Ghost prayer meetings which take place nearly every night in various parts of Southern California. There you will find Episcopalians, both low and high, Baptists, Methodists, Presbyterians, Pentecostals, Lutherans, etc. As you wander about the room, listening to the conversations, do you hear disputes about doctrine? No. Is anyone telling why only the Baptists or the Lutherans will get into heaven? Never! There is no arguing, name-calling or other evidence of unspirituality. The conversations are of the things of the Lord — testimonies, witnessings, or what happened at the Monday meeting in Pomona. The spirit is one of open, friendly fellowship.

"How can this be?" you may ask. These people come from a variety of backgrounds, and they have differences in way of worship and in doctrine. How can they come together in harmony for an entire evening of prayer and spiritual fellowship without dwelling on their differences?

The answer is the same one that St. Peter gave when the circumcision party accused him of having eaten with Gentiles and having violated Jewish laws. Peter had seen those Gentiles filled with the Holy Spirit and speaking in other tongues; we have seen our brethren from other denominations doing the same thing. Therefore, we say with Peter, "Forasmuch as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" Since God has put His seal on others no matter what denomination, how can we doubt His love for them or withhold our own?

In the spirit of love and harmony, we are learning from each other and are accepting from each other those things which are good. Recently, a member of another denomination announced, "It's no wonder that the Holy Spirit fell on the Episcopalians first; see how often they have Holy Communion. How could they fail to receive more of God?"

God's ecumenical movement has also been at work drawing "high church" and the "low church" Episcopalians together. This itself is powerful evidence that the hand of God is strongly on this movement. Many

gh churchmen have followed rituals, read daily offices" and followed the "rule" of this saint or of at order in their effort to draw nearer to God. But hen they have become filled with the Holy Spirit, ey find that the reality of God now lies within their wn beings and they can draw near to God immediately nd intimately in a way that the rituals never made ossible. Direct, channelled prayer is much more effecve and satisfying than empty ritual.

These same high churchmen find that their sacramental life takes on greater meaning, yet they have a ew hunger to read the Word of God. They feel a ew power to preach the Gospel and to bring their eople to the Lord. One priest preached so effectively n the need for a personal relationship with Jesus that visitor to his church remarked, "The only thing acking was the altar call!" The priest grinned and aid, "Not a bad idea. We may come to that soon!"

Low churchmen, upon being filled, find such a great ew feeling for the presence of Jesus in the Sacrament hat they begin to have more Holy Communion services n their churches, even holding mid-week celebrations. They go back to their preaching with renewed vigor nd with power they often lacked before. Praise God!

This is the true ecumenical movement, this coming ogether in the Spirit and worshipping the Lord with others of a like mind. This is the formation, or reformation, of the Body of Christ, as called-out-Christians come together for the fellowship they haven't found in cold, dry parishes. And when they have been warmed by the Spirit of love, they take this new-found warmth with them and return to their home churches. There they tell others of the love of the Lord Jesus and of the fellowship which is in the Holy Spirit. Many of the cold churches are now blazing for the Lord!

Some have not attempted to understand the new movement of the Holy Spirit. Some seem to have deliberately chosen to misunderstand and have charged the Spirit-filled group with "separatism." Had they considered the facts, they would have found that those who have been filled with the Holy Ghost have not left their denominations. They have remained and spread the good word to the receptive. Detractors should speak to the pastors of these people. Most of the pastors would cheerfully admit that the infilling has made their parishioners better Christians and better churchmen in their support, financially and otherwise, of their parishes.

Surely logic shows that the Holy Spirit would not gain entry to a denomination for the purpose of calling out the very people He can most use to win all the members to Christ. Instead, he has filled Christians and brought them together without regard for denominations for fellowship and prayer. There he refills them and sends them back to tell the world of the goodness

of God and of the love He has shown us in His Son. When denominational barriers are shattered so completely in the love of Christ, then we are witnessing the true "oikoumenikos," the ecumenical movement of the Holy Spirit.

✝ ✝ ✝

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. (Rev. 22:17.)

From THE BOOK OF COMMON PRAYER *according to the use of the Protestant Episcopal Church in the United States of America.*

What Next?

By the Rev. Edwin B. Stube

Director, Blessed Trinity Society. Vicar, St. Lawrence's, Sidney, Montana, and St. Matthew's, Glendive, Montana.

When we receive the gift of God's Holy Spirit, we enter a new exciting life of discipleship to our Blessed Lord. By yielding our tongue to God, and by allowing Him to teach it a new language, we have let Him open the door to this new life. Just as a door is not a house, but a way into it, so the yielding of the tongue is only the beginning of this new life in the Spirit. It is important that we do not stand in the doorway, but that we go on in, explore the house, rest in it, use it, enjoy it. As we do this we shall discover new spiritual gifts, a new way of love, and the fruit of the Spirit.

THE NEW LANGUAGE

The new language which the Spirit has given us is not only a sign of the initial reception of the gift of the Spirit, but also of His continuing presence. It gives us a new and more adequate way to praise and adore Him, and should be used continually for this purpose. For as we continually praise God in this supernatural way, we are being constantly reminded of His supernatural presence. The Spirit-filled Christian can pray without ceasing in the Spirit and have this constant witness within himself to the reality of the Holy Spirit and of His testimony to the Living Christ. For this reason the newly Spirit-filled Christian will immediately want to practice this new language of the Spirit until it becomes as natural as breathing. As he does, he will experience a new peace and joy in knowing the near presence of the Lord.

THE GIFTS OF THE SPIRIT

When we enter into the life of the Spirit, we discover certain gifts or manifestations of the Spirit. These are the Spirit's supernatural tools or equipment for Christian service. All are specific and apply to individual situations. Their use is always for a particular time and

ace and circumstance. Any Spirit-filled Christian can anifest any of these gifts as the Spirit directs. The pirit gives them "to every man to profit withal."

St. Paul lists in I Cor. 12, nine gifts or manifestations the Spirit.

). The *Word of wisdom* is a supernaturally given velation of God's direction and guidance for a speci- situation. It tells us what God wants us to do.

). The *Word of Knowledge* is a revelation of a ece of information which cannot be known in a tural way. It is God's diagnosis of a problem, a sick- ess, or other situation.

3). The *Gift of Faith* is an instantaneous complete ssurance of God's willingness and ability to act in a ven situation. The absence of doubt which the gift rings is an essential accompaniment of the gifts of *ealing* and *working of miracles.*

4). *Gifts of Healing* are special anointings of the loly Spirit which enable us to bring God's healing ower to those who are sick.

5). The *Working of Miracles* is a special momentary ift of authority which enables us to perform miracles n the Name of Jesus Christ.

6). *Discerning of Spirits* is an ability to recognize evil pirits in people or places. We must recognize or dis- ern demons in this way before we can cast them out.

7). The Gift of *Prophecy* is an anointing of the Holy pirit to speak verbatim the words of God. It may be or predicting future events, if God wants us to know hem. It is always for our direction, upbuilding, and ncouragement.

(8). The Gift of *Tongues* is an obviously supernatural neans of God's communication with His people. It is a message given in a language unknown to the speaker and is always used in conjunction with the gift of *inter- pretation.* The *gift of Tongues* is not to be confused with the use of tongues as (a) the sign of the Baptism of the Holy Spirit, (b) a means of communication in a language known by the hearers and not by the speak- er, and (c) a means of private prayer and intercession.

(9). The Gift of *Interpretation of Tongues* gives back in the vernacular the sense of what was said in the gift of *tongues.* These two gifts operating together are equivalent to prophecy.

The exercise of any of these gifts requires coopera- tion between us and the Holy Spirit. He gives the gifts as He wills. He lets people know in a variety of ways when they are to exercise one of them. For the spoken gifts He will sometimes put in our mind the first few words. In the case of healing often the hands begin to feel anointed. Or, He may simply put into our mind the idea that we are about to exercise one of the gifts.

Our part in this is obedience. He will not operate us like puppets. To exercise the spoken gifts we must open our mouths and speak out the words He gives us. To heal, work miracles, or cast out demons we must be willing to lay on hands, speak a word of command, or do anything else He may direct us to do. It is generally best not to be too insistent on telling Him when and where we are willing to do these things. His judgment about these things is better than ours.

Any Spirit-filled person may on occasion exercise any of these nine spiritual gifts. When Spirit-filled believers meet together, the Spirit distributes these manifestations to individuals present as the need arises. But the individual believer should be sufficiently yielded to God so that, when he confronts human need in his daily walk, he can exercise the necessary spiritual gifts.

Do not be alarmed if you do not immediately see all of the gifts operating in your life. God will develop these abilities in you as you are ready and as need for them arises. It is appropriate to seek these gifts through prayer, through practice, and through increasing obedience to the teaching of the Spirit.

THE COMMANDMENT OF LOVE

Love, as defined in the New Testament, is not primarily an emotion, or feeling, or state of mind. It is a course of action. God loved the world which He had created. When He saw that His creatures had gone astray, He acted. He sent His Son to manifest His love and to win the creature back to harmony with the Creator. The Son, Jesus Christ, forgave sins, healed the sick, cast out demons, and proclaimed God's kingdom. By these acts of love He restored for those who will accept His love the lost harmony within man, between man and man, nation and nation, and between man and God. Our proper response to God's love is two-fold:

(1) To accept for ourselves these manifestations of His love—forgiveness for our sins, healing for our bodies, minds, and spirits, deliverance from all forces of evil.

(2) To act as His agents in bringing these manifestations of His love to others.

These two responses fulfill Christ's commandments of love of God and neighbor.

To manifest God's love for our fellow man we must have supernatural power. We cannot of our own natural ability forgive sins, heal sickness, cast out demons, or speak God's words. The tools for loving are the nine spiritual gifts.

The gifts are necessary for manifesting love. Christian love is not possible at all without them. But on the other hand, love is necessary for the proper use of the gifts. St. Paul emphasizes this in I Cor. 13 by saying that if we speak "with tongues of men and angels," and exhibit many of the other gifts, such as prophecy, word of knowledge, faith, miracles, etc., but do not use these in love (i.e., to edify or help our neighbor) our ministry is worthless. God's gifts can be used or abused. We fulfill all of God's commandments to us

when we use spiritual gifts to the glory of God and for the benefit of His creatures.

THE MINISTRY OF THE SPIRIT-FILLED BELIEVER

The gift of the Spirit makes us living, active members of the Body of Christ. The purpose of the Body as a whole is to manifest His love in the continuation of His ministry of preaching, healing, forgiving, and over-coming demoniac power. Each member of the Body has a particular function or ministry. These are not to be confused with the nine spiritual gifts which are specific manifestations of the Spirit. St. Paul lists the following ministries or special functions in the Body in I Cor. 12:28: apostles, prophets, teachers, miracle workers, healers, helpers, administrators, speakers in tongues.

All of the ministries are supernatural. Each individual's ministry is chosen for Him by God (though God does consult us concerning our willingness to accept the ministry He chooses). There is no member of the Body without a ministry, for the Body of Christ must not have any useless members.

The ministries listed above do not exhaust the possibilities. St. Paul gives two other lists (in Rom. 12:6-8 and Eph. 4:11-12) which, though similar, are not identical. Probably there are as many functions or variations of them as there are members of the Body.

God has a function for you. Do not attempt to decide on it yourself, and then insist on His approval. Let Him tell you, when He thinks you are ready for it. He will let you know, if you pay attention. Meanwhile, always be obedient to do the next thing He says, exercising the gifts in love. This is the preparation for your ministry. As a matter of fact, it is also the way you will fulfill your ministry.

THE FRUIT OF THE SPIRIT

Immediately when we receive the gift of the Spirit He begins some house cleaning in our lives. Things which used to bother us no longer do. Fears, irritations, and resentments begin to fall away. We begin to see people differently—more as God sees them.

The Spirit will also show us some more obstinate wrongs in our lives—some sins we hardly realized were there. When He does this we have two alternatives. We can put up a fight, making life miserable for both Him and us. Or, we can turn these things over to Him to be removed and replaced with better things. If we choose the latter, He will continue this process with one thing at a time, just as fast as we will let Him, until we become mature persons, made over into His image.

We do not try to make ourselves over. We have already tried that unsuccessfully all our lives. The Holy Spirit is in the sanctifying business. He is the one who can clean up our lives. All we have to do is let Him.

As we use the spiritual gifts in fullfillment of the commandment of love, certain fruit of the Spirit develops in our character. The fruit of the Spirit according to St. Paul (Gal. 5:22-24) is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. We do not produce these character traits in ourselves. They are the inevitable result of obedient exercise of the life of the Spirit. The more we use the spiritual gifts to bring Christ's healing, transforming, forgiving love to His people, the more loving we become, the more joy and peace we have in the assurance of being in His will. We become patient, gentle, and kind because we cannot be irritated with someone to whom we are bringing God's supernatural help. His patience, gentleness, and kindness work through us in the performance of these acts. Our faith grows as we see the power of God working in our lives and the lives of others. Meekness or teachableness increases as we see the wonderful results that dependence on God produces. We become temperate because we do not want any excess to stand in the way of our performing what God wants us to do.

This sanctification is a life-long process, the end of which is that we should "all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

FINAL WORD OF ADVICE

Don't think you have to get the whole job done right away. God is not the nervous, frantic type. But He gets things done much faster than your frantic efforts ever will. It is not your part to tell Him how to do things, or to prod Him into action, or above all to strike off on your own, trying to help Him out. Your part is to obey those outrageous, unlikely impulses He gives you—to let Him work His supernatural work of love. The life in the Spirit is unexpected and adventurous, sometimes extremely strenuous or even shattering, usually glorious and triumphant, always creative and satisfying.

Relax. Learn to leave things to Him. Learn to obey. Do not fear His strange supernatural ways. Adventure. Step out boldly on faith. Let Him show you the way. For His way is different from ours. But He knows better than we. He has more ability, more ingenuity. He is totally dependable, always helpful, all powerful, and completely loving.

Enter His service with reckless abandon. He will not cause you to stumble or allow you to fall. Enter into joy. Enter the constant rejoicing of His service. Praise and thank Him without ceasing, in the language He gives you. Serve Him as He empowers you. Yield to His purifying, transforming love. Grow in the Spirit from one degree of glory to another, until in His mercy we grow into the stature of the fulness of Christ.

(Published in tract form. See inside back cover.)

Epistles to the Editor

litor:

Your complimentary copy of the first ıue of TRINITY arrived this morning. It ıs arrived at a very propitious time. I n deeply moved by the testimonials ven in this issue, especially those by atholics.

I do not want to miss the next issue, pecially the article, "The Holy Spirit nd the Holy Catholic Faith." Please en- r my subscription to TRINITY Magazine or two years and bill me for the same.

I have opposed the pentecostal move- ıent and desired no part of it — al- hough I have gone so far as to say, "It's ll right for the Assembly of God peo- le . . . " But when Catholics are ex- eriencing the outpouring of the Holy pirit and when you bring out such a igh quality magazine (not a grubby lit- e sheet by any means!) then I must sten.

"Speaking with tongues" shocks our ensibilities, but it may be the way in hich God is bringing revival to His Church. The closing remarks of Father herwood on page 54 of the last issue are ery gripping indeed. I must learn more bout this.

—VICAR, *Arizona*

Editor:

By a most remarkable chain of events nvolving Father ....., Mis- sionary Priest in this diocese, the Spirit- filled movement has spread to this part of Canada. So far, to my knowledge, five clergy (Anglican) and one wife have re- ceived and speak in another tongue. Our Bishop has an open mind on the matter, and I believe that in our Church, this time, revival will come from the North. Please ask your group to pray for us as we seek to witness to the power that is available to God's children for this des- perate age.

I would also like to receive in good quantity, say about 50-100 copies of the tracts you have available on this subject. You could bill me for this material at the above address.

I enjoyed listening to your talk on the tape owned by Father .....

I would be glad to hear of the progress and history of the movement in your area and perhaps some day we may be able to visit with you all.

The Lord be with you.

—VICAR, *Canada*

Editor:

Congratulations on your first issue of TRINITY. An exceptional and outstand- ing publication from all aspects, context, style, editorial, etc.

Enclosed check for $5.00 for 1 year subscription.

Best wishes cordially,
CURATE, *New York*

Editor:

Praise God! The art work on the an- nouncement brochure is decent and shows good selectivity of type faces. While economy was used in the planning and process, there is no appearance of "cheap- ness." The design will be universally ac- ceptable.

Herewith my subscription. You might send announcements to the attached list.

I am assuming you have sent announce- ments to other clergy in our Diocese who have received the infilling.

Looking forward to the first issue.

—VICAR, *Diocese of San Joaquin, California*

Sir:

Found a booklet of yours called "Why . . . " in a church parking lot in Florida. It was a little battered, but I read it, and would like to request a copy so that I may keep it. The variety of work in the Episcopal Church interests me, and I would like to have information about your group on hand. I am a postulant in the Diocese of Chicago; will go to Gen- eral this fall.

Thank you very much.

—POSTULANT, General Seminary
New York

Editor:

I am prayer and worship chairwoman for the Diocese of ..... and received a year ago at the Order of Saint Luke in Philadelphia.

I am so grateful for your good work in this area. So needed — the gospel of love. Keep up the good work — it is being used and blessed.

Please send me 10 copies of each of these pamphlets and bill for same:

Why?
Letter from an Anglican Priest
What has Happened to the Trinity?
Have you Received . . . ?

—WORSHIP CHAIRWOMAN,
Pennsylvania

Circulation Manager:

We have received your announcement and subscription blank, and are pleased to welcome your publication on the scene in these trying times.

I speak for all the editors and staff of CHRISTIANITY TODAY in wishing you Godspeed, and the richest blessings of the Spirit in this undertaking.

We would appreciate your arranging for the exchange of our two publications. We will be happy to send CHRISTI- ANITY TODAY in exchange for your new quarterly, and will start this arrange- ment as soon as we hear from you on the matter.

All good wishes in His service.

—CHRISTIANITY TODAY
Washington, D.C.

Editor:

Upon the suggestion of Father W. T. Sherwood, I should like to become a member of the Society and receive the magazine which I believe is first publish- ed this coming October.

Both in letters and on a personally recorded tape to me, Father Sherry urged me to "get in on the first issue." So, lemme in! Lemme in!

I first received some of your tracts from a priest in Dallas. I am a member of the Wheaton Healing Prayer Group and am very much interested in all of this. If you have any members here, *do let me know!*

—LAYWOMAN, *Illinois*

Editor:

Enjoyed reading TRINITY Maga- zine. My many thanks for the compli- mentary copy. The sketches are particu- larly noteworthy. Glad the Holy Ghost is getting proper attention — there is so much rationalism these days in and out of the Church. We should realize that with God the Holy Ghost all things are possible.

I am writing to know if by any chance you have a tape recording of the meetings when "men speak in tongues." I have never heard this and would appreciate a loan of a tape so I may study the phe- nomenon more carefully.

—Thank you,
RECTOR, *Nebraska*

(Continued on page 56)

Editorial

William Hamilton, professor of systematic and historical theology at Colgate Rochester Divinity School, in the current issue of THE CHRISTIAN CENTURY, facetiously wrote as follows: "You even mention God on occasion, and this is risky, because like most of the people in my profession I don't really trust anybody to talk about God except myself."

Unintentionally, Professor Hamilton described a disease peculiar to clergymen, although active laymen have been known to suffer from it, and sometimes even agnostics develop symptoms. It is highly contagious, malignant and frequently fatal in the final stages. Spirit-filled people are not immune and recovery from an attack does not guarantee future immunity. This particular malady is dangerous not only because of the after effects upon the soul of the individual but also because, perhaps more so than any other single ailment, it tends to divide the Body of Christ.

Progoditis begins when the germ spiritual pride enters the heart of the patient. If detected in its early stages it can be combated with prayer for love. In cases where there is no love for the brethren, the disease progresses rapidly to an advanced stage and treatment becomes increasingly difficult. If not checked in time death of the soul will result.

One of the first indications of infection is a marked suspicion on the part of the patient of all service for God not expressly initiated by him or by those approved by him, and a tendency to allow all remarks to degenerate into something like this: "It's not that there is anything really *wrong* with what he is doing, it's just that . . ."

From this stage of the disease there is rapid deterioration to the place where nothing is free from criticism and as the disease progresses the patient takes a stand against anything God does that has not been discussed with him personally. The final stage leaves the invalid making a frantic effort to organize not only God's work but God Himself and to force the Creator into the patient's preconceived idea of how God will operate in the Body.

Stamping out this malignant killer is imperative in order that the Church can perform Her function in the world and that the individual members may attain to the full stature of Christ. The first step toward wholeness may be gained by recognition of the fact that "The eye cannot say unto the hand, I have no need of you . . . But God hath tempered the Body together, having given more abundant honour to that part which lacked: That there should be no schism in the Body; but that the members should have the same care one for another."

Therefore we must recognize that it is conceivable that other members of the Body might be led by God's Spirit as well as we ourselves; that there may be other teachers and prophets and workers of miracles as well as those in our camp. Perhaps we shall never understand another's ministry but we cannot preach Christ and Him crucified, without hypocrisy, if we make no attempt to heal the breaches that we have caused through pride and lack of love. Let us pray for love for Christ and love for the brethren and then let us manifest this love in a positive, practical way.

"I may speak with the tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging cymbal; I may prophesy, fathom all mysteries and secret lore, I may have such absolute faith that I can move hills from their place, but if I have no love, I count for nothing; I may distribute all I possess in charity, I may give up my body to be burnt, but if I have no love, I make nothing of it."

LOVE — Is very patient, Very kind, Knows no jealousy, Makes no parade, Gives itself no airs, Is never rude, Never selfish, Never irritated, Never resentful, Is never glad when others go wrong, Is gladdened by goodness, Always slow to expose, Always eager to believe the best, Always hopeful; Never fails." (I Cor. 13, Moffat Translation)

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Epistles to the Editor

(Continued from page 55)

Editor:

I was sent a complimentary copy of your magazine by Laurie Hammond. I can't quite place who he is but I am grateful for the gift.

Enclosed is a check for $5.00 for one year's subscription.

Congratulations to TRINITY for this new adventure in the work of THE SPIRIT.

Faithfully yours,
BISHOP, *East Coast*

Editor:

I have been thinking a great deal about what transpired at your house and also about what I have read in your tracts . . .

For such a long time I have been concentrating upon the Christ-like characteristics of St. Francis and not on the infilling of the Holy Spirit which produced these characteristics . . .

There is a definite work that I am to do for the Lord and I will need both prayers and fasting from your group. It is without question that the Person, nature and work of the Holy Spirit needs to be brought before many of God's children "who know not whether there be an Holy Spirit." Perhaps the "Order of the Holy Spirit" is struggling for birth in the Anglican Church. Perhaps that is why I was led to your house last Wednesday.

It is true that the growth of religious orders has been the by-product of spiritual revival within our Church — why not again?

All this I submit for your prayers.

In Him,
FRANCISCAN FRIAR

Editor:

Just a note to let you know that the light is still shining brightly, and that my wife and I will be ever grateful to you for all the blessings we received. We have been in touch with the group; and were able to hear David du Plessis when he spoke last Saturday.

We are still asking God to show us those with whom we are to work here, and today, praise God, we found a member of the congregation who had received the Baptism as far back as January, but had no idea of what had happened, or what she should do from that point. I am certain that others will be revealed to us who have either received the Baptism, or who are ready for it, and I hope you and your group will keep us in your prayers that we may have still another "Spirit-filled" congregation in the Episcopal Church soon.

The first issue of the magazine was tremendous. Enclosed is five dollars for my subscription, and I am certain others will be following. God bless you all, and keep up the good work.

Joyfully yours in His Service,
RECTOR, *Northern California*

PUBLICATIONS

"And the Word was made flesh,
and dwelt among us; and we beheld His glory."

The following publications are available from the

BLESSED TRINITY SOCIETY

P.O. BOX 2422 • EMpire 3-2622 • VAN NUYS, CALIF.

A-99 THE TEN NEW COMMANDMENTS FOR THE CHURCH IN OUR GENERATION by The Rt. Rev. Chandler W. Sterling.

Ten basic new commandments concisely outlined for our modern times. It carries a bold attack against many wrong conceptions in our modern churches.

". . . I do not hide from the fact that the Church at the moment may well be accused of being cowardly, complacent, conceited, and sycophantic. This must first be admitted and paid for. Until then the Church will continue not to be hated, but to be ignored. The past is presenting its bill in our day. As over and over again in the past, this I know, God, the Holy Spirit will come, lighting with flame as of fire, painful but purifying, coming like a rushing mighty wind, filling all the house. God send that day and soon . . ."

A-100 HAVE YE RECEIVED THE HOLY GHOST SINCE YE BELIEVED?

Should be prayerfully read by every Christian. Do you have the mind of Christ in you? Do you share the emotions of our Lord for a lost and dying world? Do you have the power dwelling within you to sanctify your life? Are you an active, vital Christian witness in the world?

" . . . 'Ye shall receive power, after that the Holy Ghost has come upon you: and ye shall be witnesses unto me—.' Are we effective witnesses in the world? Are we re-vitalized, re-born Christians bursting with joy and peace and power, for Jesus Himself promised that it would be thus. Have we received the Holy Ghost since we believed? . . ."

A-101 LETTER FROM AN ANGLICAN PRIEST TO A SPIRITUAL CHILD recently filled with the Holy Spirit. Answers many questions asked by newly Spirit-filled Children of God.

" . . . There is no contradiction between being Episcopal and being Pentecostal. Pentecost is an experience and not a denomination . . .

" . . . This beloved Church of ours is more spiritually open to the work of the Holy Spirit than any other non-Pentecostal denomination . . . The Episcopal Church is going to be a leader in the movement of the Holy Spirit in the Historic Churches as She has been in spiritual healing . . ."

A-102 WHAT HAS HAPPENED TO THE TRINITY?

What have we done with God the Holy Spirit? Do we, today, understand the work of God the Holy Ghost in churches and lives? Should be read by all churchmen.

" . . . De we look upon the Holy Spirit as an amorphous, undefinable substance that we become recipients of at Baptism? The Holy Spirit is not vague and empyreal. He is the powerful, pulsating, vigorous Person of the Godhead, who is able to breathe upon illiterate fishermen and transform them into forceful evangelists capable of bringing Christianity to a pagan world . . ."

A-103 WHAT NEXT? by the Rev. Edwin B. Stube.

A set of instructions for the newly Spirit-filled believer. Briefly explains the nine gifts of the Spirit listed by St. Paul in I Cor. 12. A good foundation for all who wonder, "Where do we go from here?"

" . . . (8) The Gift of Tongues *is an obviously supernatural means of God's communication with His people. It is a message given in a language unknown to the speaker and is always used in conjunction with the gift of* interpretation. *The* gift of Tongues *is not to be confused with the use of tongues as (a) the sign of the Baptism of the Holy Spirit, (b) a means of communication in a language known by the hearers and not by the speaker, and (c) a means of private prayer and intercession . . ."*

A-104 SPIRIT-FILLED OR SPIRITS-FILLED?

A tract, in the modern vernacular, on alcoholism. Written by a Christian with a former alcohol problem, which was removed by God the Holy Spirit. A must for anyone suffering from alcoholism.

" . . . the Holy Spirit that this writer is learning to know did not say, 'Clean up your life and then make an appointment to discuss business.' He simply asked me to accept Him . . . Well, you catch a fish before you clean it, don't you? . . ."

A-105 LIKE A MIGHTY ARMY

Written for our young people — in their language. An invitation to join the Army of the Lord and to go forward with Him. A call to battle against the world, the flesh and the Devil.

" . . . And too — it's a funny army that demands unconditional surrender of its soldiers, isn't it? That condition usually applies only to the enemy. This Army is 100% volunteers — there are no draftees! . . ."

A-106 PRACTICAL CHRISTIANITY

For every Christian. It deals with one of the most difficult problems a Christian must face — the returning of good for evil.

" . . . In other words, love is a positive course of action. It is not an absence of hate, as we have sometimes been told by well-meaning advisers, nor is it a sweet, sentimental feeling that we harbor for certain privileged individuals. 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' This is God's love, and we are called to, 'Be ye perfect, even as your Father which is in heaven is perfect' . . ."

B-100 WHY . . .

Why Tongues? Why Division? Why Me? An unusual little booklet written to explain the frequently asked questions of many Christians. A comprehensive and thorough study of these questions.

" . . . Fifty years ago the leaders in the healing movement in the Church were ridiculed and maligned. The confusing element in the entire situation is that it is the religious people who cause the division. The world appears to evince little initial interest regarding a movement of God, and pays small attention. It is the religious element who are the persecutors and resistors. 'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted?' . . ."

B-101 OPENING DOORS

A meditation upon some petitions in the Litany, accompanied by a series of etchings depicting the obsecrations.

" . . . The word of the Lord came to John, the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. 'And John answered, saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire'."

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are you a...
Christian?

A Christian believes..

that God made the world
and man in it.....

That man turned away
from God....

and that
this is... ...the
original
Sin...

FUJIWARA

That Jesus Christ
was not another...

- philosopher...
- or healer...
- or teacher...

He was, in fact.....

The Son

of God.

That the Holy Ghost
is not.....

a phantom.....

or a magician....

but a real source of STRENGTH and POWER

So: if you don't believe
these things....

1. you may be
a great success...
2. and people may
think you are
wonderful.....

But frankly,
my friend,

you are
NOT
a
Christian

Apart from Jesus Christ, we do not know what is our life, nor our death, nor God, nor ourselves.

Blaise Pascal

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